think so? Pray to profit by his Ministration. The fault may be, after all, yours, not his. But if it be palpably his fault; pray that his heart may be changed. Is he a scandalous liver? make use of all legal means to have him ejected, (Vide Art. xxvi.); but still, pray for him. Can you say that the brand may not be plucked from the burning? and, in answer to your prayers? Is it not as easy for the gracious Lond who heareth prayer, to change the heart of a man, as to change the bodies of men? Who or what is any man, or in him, to boast? Have we ought in us? What have we that we did not receive? Let us, not be "lifted up," high minded, "but, fear." Let us, having received a promise of entering into rest, take heed lest we lose it by the unbelief of acting as if we were, in such and such a place, beyond the reach of the Providence of GoD; that His Eyes, in such a place, were not over the righteous; nor His Ears open to their prayers. Think not, therefore, that in deserting your own proper, appointed Ministration, under any vain imagination of feeding your soul by some other man's preaching, you are honouring CHRIST JESUS. You are in reality dishonouring Him by the ungracious supposition that he does not know your wants, or that no prayer of yours, however fervent, would be answered in the renewal of the mind of your Minister to conformity with The Image of Christ. Are you righteous? Thope you are. Then the more imperative your duty to pray for him whose faults you so much see and lament. It is the effectual fervent prayer of the righteous that availeth much. And if the Prayer of Faith shall save the sick in body, much more shall Christan Charity indicate the necessity-much more will the merciful God that desireth not the death of a sinner, regard the manifestation of love, and faith, and hope that sets itself-to pray for the recovery of the

If therefore the Channel of Grace, set by the Providence of Gop, in your Parish, dissatisfies you, pray that it may be changed from dross into gold-from base into pure,-and await in patience the answer to your prayers. These advantages will certainly result: you will always be in the Church, awaiting the answer to your prayers. You will, having eschewed impatience towards, and having found out the method to mend, your minister, never be in the Commentials-where it is, in very truth, needless to go, for there, is no Power, Authority, no Ministration that is, or cen be carried on a whereas the Church is always perfect, as to Linistration wan as to the Caronical efficacy thereof. Your fervent sharity ay not indeed save his soul-it will have a blessed

LET THAT SUFFICE

STORAL ADVICE OF THE REV. JOHN WESLEY.

"Let this be well observed-I fear, when the Methodists leave the Church, GOD will leave them."-Minutes of Conference,

"How should an assistant be qualified for his charge? By walk-Ing closely with God-and by loving the Church of England, and resolving not to separate from it."-Ibid.

"Exhort all that were brought up in the Church to continue therein. Carefully avoid whatever has a tendency to separate them from the Church; and let all the servants in our preaching houses, go to Church, once on Sunday at least. Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this! 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them also against despising the prayers of the Church. 3. Against calling our Society the Church."-Ibid.

"We are not Dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not; we dare not separate from it. Never let us make light of going to Church, either by word or deed. But some may say, our own service is public worship. Yes, but not such as supersedes the Church service, it pre-supposes public prayer. If it were designed to be instead of the Church service, it ould be essentially defective. If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us; for then they will go nowhere."-Ibid.

"I never had any design of separating from the Church, I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power, to prevent such an event. Nevertheless in spite of FROM IT."-John Wesley, December, 1789.

1786, July 25th, page 9.—"On Tuesday, in the afternoon, we

1787, January 2nd, page 26 .- "I went over to Deptford; but it seemed, I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain, they had neither sense nor even good manners left. At length, after meeting the whole Society, I told them, if you are resolved, you may have your service in Church hours; but remember-from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."-Ibid.

"Is it not our duty to separate from the Church? We conceive not."-Minutes of Conference, 1770.

1787, November 4th, p. 85, London. - "There is no increase in the Society. So that we have profited nothing by having our service in Church hours, which some imagine would have done wonders. I do not know that it has done more good anywhere in

England."-Extract from Rev. J. Wesley's last Journal. 1787, May 13th.-"The Methodists alone do not impose any particular mode of worship, but you may continue to worship in

your former manner, be it what it may."-Ibid. "They who dissuade people from attending the Church and Saerament, do certainly draw them from the Church."-Letter, De-

"Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced, that our own Church, with all her blemishes, is nearer the Scriptural plan, than any other in Europe."-Letter to Sir H. Trelawney.

"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England."

-Preface to abridged Common Prayer Book. "Mr. Wesley observes, 'my brother and I closed the Conference by a solemn declaration of our purpose, NEVER TO SEPA- have every reason to believe that both were Greek colo-RATE FROM THE CHURCH."-Minutes of Conference, August 25th, 1756.

IMPOLICY OF A VARIETY OF ESTABLISHED RELIGIONS.

clean beasts. Each case should be let rest on its own merits and on circumstances. It may neither be bad policy nor unjust to endow the clergy of some sects, provided the funds of our apostolic Church be held inviolable, -if the procedure do not imply a robbery of Levi for the benefit of Reuben or Simeon; but the indiscriminate endowment of all sectaries were, we repeat, to give the Gregory, sanction of the state to every wind of doctrine, -to take under her Pelagius II. protecting wing a mixed multitude of denominations. Montesquieu says very wisely-" As there are scarce any but persecuting John III. religions that have an extraordinary seal for being established in | Pelagius, other places, (because a religion that can tolerate others seldom | Virginius,

thinks of its own propagation,) it must therefore be a very good civil law when the state is already satisfied with the established re ligion not to suffer the establishment of another."- Church of England Quarterly Review

THE CHURCH.

COBOURG, SATURDAY, MAY 2, 1840.

We solicit the attention of our readers to the article

on the "Apostolic Succession," which appears on our

first page. The fact of such a succession is sufficiently constrated in the continuous and uninterrupted line of Bishops which is there given; and the objection sometimes raised against the transmission of this succession, in part, through the Romish Church, is ably and satisfactorily combated in the concluding portion of th article. We must, however, remind our readers that the mere establishment, from historical and documentary evidence, of the genuineness of the line of bishops thu given, is by no means all that we contend for as consti tuting the great principle of the Apostolic Succession While we assert the authenticity of this line of succes sion, upon evidence as strong as that of any ordinary his torical fact, we have at the same time the most un doubted proof of the regular and valid consecration of every individual bishop whose name appears in that ca talogue. "The Diptychs, or Registers, of every Diocese," observes the Rev. Dr. Jarvis of Connecticut, one of the best read divines in Ecclesiastical History on this side the Atlantic, "contained the names of its Bishops as regularly as the Diptychs of the Roman Empire contained the names of its consuls and its magistrates." And if we turn to the British churches, the line of succession and the validity of the consecrations in each Diocese, is so fully established, in most instances, up to the first appointment of any Hishop in such Diocese, that to suppose an irregularity in any consecration of which the documentary evidence may happen to be wanting, would argue more credulity than the broadest and most implicit admission of the fact itself. It would be incumbent upon the opponents of the principle, where as a general rule it is so fully established, to prove an irregularity or to point out an interruption, rather than that its supporters should be obliged to establish it, link by link, through every age. Where from the accidental failure of records, in isolated cases, positive evidence may be wanting, the presumptive proof in favour of an adherence to the general and established usage, should to every candid mind be completely satisfactory. The voice of Ecclesiastical History unequivocally attests the existence and the universality of Episcopal government: the accidental loss, therefore, of a portion of the records of any particular Church, -so that, in a particular instance, the evidence of the consecration of one or more Bishops may be wanting, -cannot to the reasonable and candid inquirer bring the slightest doubt of the fact of such succession, and of the regularity and validity of such consecration, especially where those immediately preceding and those immediately succeeding bear the most direct proof of regularity and completeness. We are, however, merely putting a hypothetical case; for in the British Churches, to which our argument has more particular reference, the required evidence of regular and valid consecration is not, we believe in any instance, wanting. From the manner of consecration it is, indeed, scarcely possible that such testimony should, in any instance, fail. A bishop is consecrated by the metropolitan and usually by three other bishops, each of whom was, in like manner, consecrated by four others; so that, in the event of the failure of records in one of these instances, it can hardly happen that it should take place in the case of all four! "When upon enquiry," observes Mr. Perceval in an Appendix to his admirable little work lately re-published by us, "it is found that our consecrations have been by two, three, four, and even more bishops, and that each of these consecrators was himself consecrated by as many, the ramification and multipliall I can do, many of them will separate from it; although I am city of the links of descent will be seen to be such, that apt to think not one-half, perhaps, not a third of them. These unless it can be supposed that all the Bishops in any will be so bold and injudicious as to form a separate party, which province simultaneously failed, the objection must come consequently will dwindle away into a dry, dull, separate party. In to nothing." To illustrate this case, a Table has been flat opposition to these, I declare once more that I live and die a drawn out by that writer, from which "it appears that in member of the Church of England: AND THAT NONE WHO RE- transmitting the Apostolical commission to the present the Diocese of Upper Canada a more zealous and effi-GARD MY JUDGMENT OR ADVICE WILL EVER SEPARATE Archbishop of Canterbury, there were in the first step four bishops concerned; in the second, twelve; in the third, twenty-seven; and in the fourth, about fifty; weighed what was said about separating from the Church. But nearly enough to fill all the English dioceses twice over: we all determined to continue therein."—Extract from Rev. J. so that, not a single consecration here and there, but all the consecrations in England for successive generations must be supposed to have failed, before the objection can be worthy of consideration." To render this more clear by an example :- the present Archbishop of Canterbury, Dr. William Howley, was consecrated Bishop, on the 3d October 1813, by Charles Manners Sutton, Archbishop of Canterbury, the Bishop of Gloucester, the Bishop of Salisbury, and the Bishop of Oxford. Charles Manners Sutton had been consecrated Bishop, on the 8th April 1792, by the then Archbishop of Canterbury, the Bishop of Peterborough, the Bishop of Lichfield and Coventry, and the Bishop of Gloucester; and each of the other three consecrators by four others respectively. degree as to render an interruption utterly impossible.

first page is only traced up to St. Augustine, the first meeting preceded by the usual prayers, the Report of to decide. I have done my best for you; believing as I do most Archbishop of Canterbury, who was sent into Britain by the past year's proceedings was read by the Secretary, firmly, that if the Church of Christ is true to her Master—seeks Gregory the Great, Bishop of Rome. And here it is the Rev. A. N. Bethune; after which the following Reso- up his lost wandering sheep with affectionate zeal,—"her bread proper to note, that Augustine was not consecrated by lutions, accompanied generally by appropriate remarks will never fail;" nor will man or devil be allowed to triumph over Gregory, but by Vigilius the Bishop of Arles. "The from their respective movers, were passed unanimously:- her. reason of this," observes Dr. Jarvis, "was that from the time of the Emperor Honorius, that city was considered as the metropolis of Gaul. In a still more ancient Notitia of the Gallic provinces, which has been preserved to the present day, Arles is not mentioned as a metropolitan city, but as a city belonging to the Provincia Viennensis, of which Vienne was the metropolis. It must, therefore, have originally received its Episcopate from Vienne. That city lies on the Rhone a short distance below Lyons. Both are mentioned together in the account which Eusebius gives of the persecution which raged there in the 17th year of Antoninus Verus. We nies. Why should the Letter of the Churches of Vienne and Lyons have been written in Greek, and sent to the Churches of Asia and Phrygyia unless there had been some peculiar relation with those Churches? Pothinus the first bishop of Lyons was a Greek, and so was Endowing every description of sect is on obvious grounds utterly indefensible, inasmuch as it affords the influence of the nation to the encouragement and support of the very worst, equally
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to the Reverend Secretary of the Committee,—who have been,
may, therefore, be traced to within a very few years after
this successor Ireneeus, the disciple of Polycarp, who was
this committee be devoted acknowledged; and that there
that there is the disciple of St. John. The Church of Vienne
to the Reverend Secretary of the Committee,—who have been,
may, therefore, be traced to within a very few years after Endowing every description of sect is on obvious grounds ut- his successor Irenæus, the disciple of Polycarp, who was with the best, forms of religion. It were to make the Church of the death of St. John; and consequently the succession of cess. Christ resemble Noah's ark, and render it a receptacle for all un- the English Church has come from Asia and St. John, rather than from Rome."

If we continue the line of succession upwards, without special reference to the individuals consecrating, from

A. D. 590 Sylverius, 578 Agapetus, 573 John II. 560 Bonifacius II. 555 Felix IV. 540 John,

-	THE RESIDENCE THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TO THE PERSON NAM	THE PROPERTY OF STREET, STREET	POLICE MANAGEMENT OF STREET STREET	-
Ī	Hormisdas,	A. D. 514	Sixtus II.	A. D. 260
-12	Symmachus,	499	Stephanus,	257
	Anastasius,	497	Lucius,	255
-4	Gelasius,	492	Cornelius,	254
	Felix III.	483	Fabianus,	239
	Simplicius,	468	Anteros,	238
	Hilarichus,	461	Pontianus,	233
	PROPERTY AND ADDRESS OF THE PARTY OF THE PAR	440	Urbanus,	227
	Leo Magnus, Sixtus III.	432	Callisthus,	221
		424	Zephyrinus,	203
	Celestinus,	419	Victor,	194
	Bonifacius,	417	Eleutherus,	179
	Zosimus,	402	Soter.	175
9	Innocentius,	398	Anicetus,	167
1	Anastricus,	385	Pius,	158
-	Felix II.	352	Hyginus,	154
1	Liberinus,	337	Telesphorus,	142
e	Julius,	336	Sixtus,	132
e	Marcus,	314	Alexander,	121
y	Sylvester,	311	Euarestus,	112
S	Miltiades,	309	Anacletus,	108
-	Eusebius,	304		98
1.	Marcellus,	297	Clement,	81
-	Marcellinus,	284	Cletus,	70
-	Caius,	275	Linus, St. Peter and St	
-	Eutychianus,	273	St. Peter and St.	t 60
of	A CONTRACTOR OF STREET STREET, STREET STREET, STREET, STREET, STREET, STREET, STREET, STREET, STREET, STREET,	261	at Rome, abou	all plants
1-	Dionysius,	201		

After the facts and arguments which have been adduced upon this subject, -and they are but few in comparison of what may still be advanced, -our readers will agree with us, that the refutation of historical testimony, and the overthrow of ecclesiastical records would have more weight than the mere application to the principle of the Apostolical Succession of the terms "figment" or "fable,"—such as its impugners, in the absence of facts and arguments," find it most convenient to em-

The misapprehension alluded to by the Rev. W. J. D. Waddilove in his letter which we publish to-day, is not the Atlantic stands interposed to the facility of explanarion. Mr. Waddileve, in his well-known and highly appreciated zeal for the Canadian Church, as agent for a eligious Society, FRTUOSO Missionaries at the disposal of the Lord Bishop of Montreal; and one of these is sent to undertake the duty of Travelling Missionary in the Eastern, Johnstown, and Bathurst Districts. For the services of such a Missionary, the resident Clergy of that portion of the Province,—composing the Eastern Clerical Association,-had very earnestly applied to their Diocesan; and to obviate any difficulty that might arise on the score of funds for his support, they guaranteed an appropriation of £60 per annum towards his maintenance, to be raised by voluntary contributions amongst their respective flocks. When the Rev. Mr. Gibson was sent by the Bishop of Montreal to undertake that Missionary duty, the Eastern Clerical Association, -without any special reference to the source from which his salary was to be paid, -felt it their duty to redeem their pledge of contributing to his maintenance, and at their first meeting after his appointment they took occasion to renew their appeal to their respective flocks on that behalf. The fulfilment of this pledge, it was obvious, would enable the Society for which Mr. Waddilove so zealously acts, to do just so much more for some other lestitute spot in our spiritual wilds. And as they are the supplied and not the destitute portions of the country which, in this case, have been called upon for their pecuniary aid, the objection expressed by Mr. Waddilove against taxing those to whom he would have the Gospel preached without cost, will, he will be gratified to perceive, not apply to the instance in question. The members of the Eastern Clerical Association, and their flocks, have been merely imitating the good example set them by Mr. Waddilove himself and his friends, -of contributing from their comparative abundance, to those who are spiritually unprovided.

The Upper Canadian Church need not be reminded of its obligations to the Rev. W. J. D. Waddilove and his generous co-adjutors; and this gentleman, we know, will be gratified to hear that there does not labour in cient clergyman than the Rev. Henry Patton.

The following Note was to have been affixed to the Sermon on our first page, but was not received in time for insertion in its proper place :-

N. B. The writer received a request some time after the above mon was preached, that he would allow it to be published. His with the request at the time. But as the present season has brought back the circumstance to the writer's mind, he now offers Church in their Father land.

Kingston, 27th April, 1840.

The Newcastle District Committee of the Society The same had been the case with these last; so that the FOR PROMOTING CHRISTIAN KNOWLEDGE held their links of succession are ramified and multiplied in such a Annual Meeting at the Court House in Cobourg, on Monday last, the 27th April. The Hon. Z. Burnham The succession in the list given in the article on our having been called to the chair, and the business of the have fought your battles better, is a question we are not called on

I. That the Report just read be received, and that the same be published in "The Church" newspaper, for the information of members and of the public generally.

II. That the Treasurer's account be received, and that he be requested to transmit, from the funds in hand, one half of the mount due to the Parent Society, as early as practicable. III. That the Standing Committee be authorized to make graitous advances of Books and Tracts to the District Travelling Missionary, to the extent of £10 per annum, for distribution in

IV. That the Rev. T. S. Kennedy of Darlington be appointed one of the Vice-Presidents of this Committee.

the more remote and unprovided parts of the District.

V. That the Clergy of the District generally be requested to make annual collections, either in their respective churches, or by individual application, annually, so as to enable the Committee to extend their operations; and that, in all cases, there shall be placed at the disposal of such Clergyman for gratuitous distri-bution an amount of Books and Tracts, at cost prices, equal to the sum contributed in aid of the Society's funds.

VI. That the blessing of Almighty God upon the past labours of this Committee be devontly acknowledged; and that their

The Report, which it is desired should be published serving, that the annual grant to the District Travelling Gregory who sent Augustine into Britain, it will stand Missionary, mentioned in the third resolution, does by that amount of Books and Tracts are distributed, without charge, under the direct supervision of the Commit-A. D. 537 priations of this branch of the Society. Probably double suggest themselves to him as arising from them, I could not retee at Cobourg, independent of that grant as well as of the free contributions which, in other parts, would fol-526 the free contributions which, in other parts, would folmore than half the book without finding slavery mentioned; it Dublin to prevent the Rev. T. D. Gregg from preaching in Dublin the Dublin the Rev. T. D. Gregg from preaching in Dublin the Dublin the Rev. T. D. Gregg fro 524 low from a fulfilment of the fifth resolution.

COMMUNICATIONS.

To the Editor of the Church. Beacon Grange, Hexham, [England], Feb. 22, 1840.

Rev. and dear Brother ;-

Having yesterday received a packet of "The Church," I was a good deal surprised by a letter of Mr. Patton's in the number of January 4th (27), enigmatically alluding to me, and ascribing to me by implication, sentiments as regards the Canadian Church which I should be ashamed to hold, and indeed which I hold it a moral imposssbility for any one in his senses to hold; and I can assure him thus publicly, that I was extremely sorry he had distressed himself by such a complete misinterpretation of my meaning. Though a stranger, I presumed to write to himself, in preference to making a misunderstanding (possible enough when the Atlantic flows between us) the subject of public remark in a newspaper—to have left the matter where it was, or simply to to inform them upon "America and the American Church." have stated the fact, as an explanation of his own statement No 13, made by him in ignorance of the facts regarding the Rev. E. Morris, Stewart Travelling Missionary in his District.

Premising that 1 am only the Confidential Agent and Manager of "The late Bishop of Quebec's U. C. Tr. M. F.," or "Stewart Missions among the destitute," on the part of certain friends, to which his statement is confined. He makes the admission that many of whom, like myself, have taken a deep interest in the distresses of the Canadian Church, and the destitution of the Emigrant, during a space of more than twenty years; - premising also that our principle is, as far as our means permit, to carry the advice at least to any English Clergyman who may have thoughts Gospel free of cost into the most destitute parts of your wilderness, by furnishing men and salaries to your recognized authorities,-giving them through our purses, and by our labours, that aid of which the cruelty of the Parent State has deprived them, and that without in any wise interfering with the received discipline of the Christian Church, but simply upon the data Acts i, 29, 30, I will now briefly state the circumstances left by Mr. Patton in the mist. Those of your readers who peruse both ar- of a church whose religious profession can consist with general ticles, will probably agree with me in thinking that neither the consent to the application of an extinguisher upon every spark one nor the other were matters in which any were concerned but that might possibly kindle a light to shew the enormity of holding ourselves; and that it was a pity to make an unintentional error our fellow creature in mental and boddy bondage, while the pubthe vehicle for an offensive implication. That subject is now done lic profession is, that every man be held free and equal to his fell at all unnatural where, as he intimates, the breadth of with for ever, and I will state the circumstances as briefly as I low!

> thetic description of what he had seen in his Visitation, though well-informed and vigorous mind, the voluntary principle, u heavily burned as determined to increase our efforts, and come again to your rescue,—and I engaged Mr. Gibson, now at Georgina, and Mr. Morris. Many of us are personally interested in continuance of his friendly relations with the people around him, the destitution of the former place; and I therefore took upon on whom he was dependent for a sphere of labor, and for support myself, contrary to our custom, to request the Bishop's favourable by it. I do not even intend to insinuate that the author himself sideration to its wants,—at the same time leaving his Lordship to exercise his own free discretion as to whether he could conscientiously attend to our wishes or not. .He was kind enough to do that had he set about writing his book after the dissolution of his so: Mr. Morris, therefore, with our salary, £100 sterling per annum, for three years from ordination, alone remained in his power.

pon sending two, and knowing also our connection with Georgina. had determined in his own mind upon the disposition of both), crossed my letter on the way: in this letter he requested I would nduce my friends to sanction one being sent by him to the Bathurst, Johnstown, and Eastern Districts. My letter would have set the matter at rest; but to avoid any confusion or mistake, I immediately wrote back that as Mr. Gibson had a wife and child with him, it would be best to send him to Georgina, and with Mr. Morris, and his three years' salary, he was to do exactly as he thought best for the exigences of the Church: that the only points we required, were, bona fide Travelling Service, and that service in the most destitute parts.

From that time I considered the matter settled, and sent both off by the first spring ships.

Except a letter from his Lordship expressing his satisfaction with both, and that they were on their way from Quebec to their stations, and a short letter from Mr. Morris, dated Bytown, announcing his arrival in the Districts, I heard no more till I saw in your number XIII the article which has given rise to this unfortunate communication, consequent upon Mr. Patton's entire

misinterpretation of my sentiments. Acting, as I do, in the name of some of your oldest and best friends, without any other object in view than that of enabling your Church to do what she cannot do from her own resources,viz. Preach the Gospel to the poorest and most destitute, free of any cost,—if you read the article in question, you will easily judge over the land, and will not allow them either to see their and to act up to it, in reference to a question upon which the public of my surprise and disconcinuous when I found that ris' service in this behalf, was to be the signal for a call upon the pockets of the people. If the people are in such a situation at present, as to justify such call, then the settlements ought to be provided for by one or other of the excellent Societies seeking the object. We do not profess to provide for them, and it is wasting our time and labour to send our Missionaries into such situations and wasting their time and strength to allot them a tract for duty beyond the power of any human being properly to attend to .departure for Europe, however, prevented him from complying We neither interfere in the where, or the how; all we ask from the Canadian Church, in return for our money, our labours, our anxieties, during so long a period of years (when you know as well it to the President and Members of the St. George's Society of as we do that your Church was by others given to the winds), is Kingston, with his best regards, and the expression of his earnest simply this, -that she will build up for herself an establishment hope that they will adhere firmly to the Protestant faith of the in the hearts of her most destitute and her poorest children, by employing the Stewart Missionaries: [Isa. lv, 1.] "Ho, every "one that thirsteth, come ye to the waters, and he that hath no "money; come ye, buy and eat; yea come, buy wine and milk "without money and without price;" for by so doing, the Hand of the Lord will save it from the wrath of all that rise up agains our Zion I shall be much obliged to you, Rev. Brother, if you will insert this letter: whether others (if they would) might not

Faithfully your well wisher, W. J. D. WADDILOVE, Acting Agent of the Stewart Tr. M. F.

For the Church. LETTER TO A FORMER FELLOW STUDENT.

Your present has been received with feelings of double interest; both as coming from your brotherly hands, and as being a treatise on a subject which has much engaged my thoughts and affections. The title, "America and the American Church," calls up within me many an exciting recollection. I recollect much love bestowed, and a bitter disappointment suffered. I connected myself with the American Church, and cherished that connection, amidst a flow of powerful attachment to her Clergy and institutions; and my separation from her opened a wound which is not yet healed.

I opened Mr. Caswall's book with the pleasing expectation of a ripe and unbiassed judgment in the matter which he undertakes to treat. I know something of his character as a minister and instructor in the United States, which promised ripeness of judgment; and of his removal to enter upon a sphere of labor in the British provinces, which gave me hope of his being released from biases to which a clergyman in the United States is always likely to be subject. But I had not read far before I perceived that the in this journal, will probably appear next week; and we book was written at a time when the author conceived himself in shall content ourselves, for the present, with simply ob-States; and then, amidst the great satisfaction which I felt at his interesting statement of facts respecting her history, constitution, no means constitute the whole of the gratuitous appro- and present condition, and at most of the reflections too which did more so when I found the topic of "slaves" in the 13th chap-

ter dismissed with one paragraph, containing an express compliment to the "conscientiousness" of many slave-owners, and no express reprobation of either the law which keeps the slave in ignorance, or the general practice which he records as being in accordance with the law. But I felt deeply pained when, on page 282, I read the statement that "negroes and other colored persons have also the privilege of occupying free seats by themselves, distinct from the rest of the congregation," coupled, as if it were an instance of liberality and kind consideration, with a notice that a few places are always reserved, in churches for the benefit of strangers and others who may be attracted by curiosity. The author, cradled in England, and there nursed and grown to the maturity of mind which led him to choose the service of God in the self-denying missionary field of Western America, records the separation between colored and white, which republican America maintains even in the house of God, utters no word of condemna tion, and yet sends forth his book to his countrymen as calculated

In the last chapter there are thirty-five lines expressly on the subject of slavery, and the author introduces them by saying that he means to state facts rather than offer advice. He does state appalling facts of the exercise of mob-influence against those who advocate the emancipation of the slave, within the short compass "some English Clergymen in America have heartily joined the abolitionists, and in consequence have found it necessary to resign their parishes and return to British soil." And he offers so much of emigrating to the United States, that he should "count the cost before he undertakes a crusade against American slavery, of even give utterance to an opinion favorable to abolitionists." With such facts staring him in the face, and such advice flowing spon taneously, as it were, out of his pen, still the author thinks he may publish his book on "the American Church," and skip the consideration of the bearing which they have upon the character

Now you must not think that I mean to be hard upon Mr. Cas-Receiving from my friend the Bishop of Montreal, a most pawas aware of the kind of influence that operated upon him, while he was writing his book; but I firmly believe, to Mr. C's. credit, free and unfettered exercise to his high qualifications for the task Meanwhile a letter from his Lordship (who knew I had resolved he proposed to himself, he would have written on the existence of slavery and distinctions on account of colour in the United States as of a stain upon the Church, unredeemed even by the many favorable features which he has to report in her actual state and con-

You will not suspect me of speaking lightly to the disparage ment of the voluntary principle which is the source of mainter nance to the Clergy in the American Church. The whole of my ministerial labors, since I was admitted to orders, have been el ther rendered gratuitously, or recommended from sources provided by voluntary liberality. I do not pretend to know how that very efficacious and commendable principle may be so blended with fixed provision for the support of the ministry as, on the one hand, to secure the clergy against the dependence on their congregations which would tempt to an accommodation of the message committed to them, according to the demands of popular pravity, and on the other hand, to keep out the crying evils which spring from the influence of worldly men in power, and from such a position of the clergy as renders the provision made for them lures for the covetous and the indolent and the luxurious to seek admission to the sacred office, regardless of its awful responsibilities. when advocates for the sufficiency of the voluntary principle the umphantly point at the United States as offering an exhibition of its successful operation, it is but right they should be told how the voluntary principle has gagged the vast majority of the Clergy all over the land, and will not allow them either to see their duty welcome. The popular voice commands, and the Clergy with of consent extract so much sayor from the salt wherewith the earth is to be salted, as would be likely to bite hard into the diseased part where corruption has made to itself a shelter not to be disturbed.

I will exemplify this process of extraction by reference to the American Book of Common Prayer. In the table of lessons you will find the first lesson for the morning of the third Sunday after Easter to be the third chapter of Joel, beginning at verse 9. turning to the chapter you are surprised at this curtailing, for the whole chapter is of no more than very moderate length; but when you read the expunged portion, you discover how it contains the prophet's stern rebuke for slave-dealing, and threatening to the perpetrators: of course it would not be expedient to bring these solemnly and publicly, to the ears of slave-dealers and holders the seissors therefore are applied, and the word of God is clipped to suit the demand of popular will!

My letter is become long now, and I must not pursue the su ject further, unless you give me encouragement to do so. suppose that I have not derived much satisfaction from Mr. Car wall's book; I consider it a valuable work, and wish he may have to revise it for a second edition, by which he would, I have no doubt, advance it towards completeness, and increase its value.

ECCLESIASTICAL INTELLIGENCE.

COMPARATIVE SUMMARY OF THE UNIVERSITY

1				The Court	T C TAME			
1			From	the Ox	ford Herald.		1	noks.
1	On the books.				1		On the b	1840
			1839	1840			289	
	University		234	238	Trinity		230	245
	Balliol		309	323	St. John's		135	261
	Merton		133	141	Jesus		245	173
	Exeter		326	340	Wadham		187	246
	Oriel		327	331	Pembroke		238	70
	Queen's		276	292	Worcester		65	189
	New College		153	154	St. Mary H		179	55
	Lincoln		147	152	Magdalen H	fall	52	-28
	All Soul's		105	106	New Inn H		22	98
	Magdalen		171	173	Alban Hall		101	
	Brasenose	***	390	395	Edmund Ha	II	-	-140
	Corpus		120	126_			5331	242
	Christ Chur	ch	897	891			di di	hers to

OXFORD.—On the 5th March, a meeting of the subscribers was the Oxford Memorial of Cranmer, Ridley, and Latimer holden in the Council Chamber of this city, when it was resold that a monumental structure be erected at the northern extremity of St. Mary Magdalen Church-yard, in connection with the rebuilding and onlessing the building and enlarging the northern aisle of the church, so as it be capable of containing about the same number of persons as it was proposed to accommod that was proposed to accommodate in a separate building, and that aisle to be called the Martinian

Dr. Newcome's prize, at St. John's College, for the best pro cient in Moral Philosophy among the commencing Bachelors Arts whose names have appeared on the Tripos was adjudged on the Tripos was adjudged wination Wednesday last to Ds Calder. The subjects of examins were Paley's Moral Philosophy, Whewell's Foundation of Morals, and Neville's D.C.