Poetry.

CHURCH AND STATE.

Hail to the Crown by Freedom shaped-to gird An English Sovereign's brow! and to the Throne
Whereon he sits! Whose deep Foundations lie In veneration and the People's love; Whose steps are equity, whose seat is law.

— Hail to the State of England! And conjoin With this a salutation as devout, Made to the spiritual Fabric of her Church; Founded in truth; by blood of Martyrdom Cemented; by the hands of Wisdom reared In beauty of Holiness, with ordered pomp, Decent, and unreproved. The voice, that greets The majesty of both, shall pray for both; That, mutually protected and sustained, They may endure long as the sea surrounds This favoured Land, or sunshine warms her soil.

And O, ye swelling hills, and spacious plains! Besprent from shore to shore with steeple-towers, And spires whose "silent finger points to Heaven;" Nor wanting, at wide intervals, the bulk Of ancient Minster, lifted above the cloud Of the dense air, which town or city breeds To intercept the sun's glad beams—may ne'er That true succession fail of English Hearts, Who, with Ancestral feeling, can perceive What in those holy Structures ye possess Of ornamental interest, and the charm Of pious sentiment diffused afar, And human charity, and social love. Thus never shall the indignities of Time Approach their reverend graces, unopposed; or shall the Elements be free to hurt Their fair proportions; nor the blinder rage Of bigot zeal madly to overturn; And, if the desolating hand of war Spare them, they shall continue to bestow— Upon the thronged abodes of busy Men (Depraved, and ever prone to fill their minds Exclusively with transitory things) An air and mien of dignified pursuit; Of sweet civility—on rustic wilds.

The poet, fostering for his native land Such hope, entreats that Servants may abound Of those pure Altars worthy; Ministers Detached from pleasure, to the love of gain Superior, insusceptible of pride, And by ambitious longings undisturbed; Men, whose delight is where their duty leads Or fixes them; whose least distinguished day Shines with some portion of that heavenly lustre Which makes the Sabbath lovely in the sight Of blessed angels, pitying human cares.

And, as on earth it is the doom of Truth To be perpetually attacked by foes covert, be that Priesthood still, For her defence, replenished with a Band
Of strenuous Champions, in scholastic arts
Thoroughly disciplined; nor (if in course
Of the revolving World's disturbances Cause should recur, which righteous heaven avert! To meet such trial) from their spiritual Sires Degenerate; who, constrained to wield the sword Of disputation, shrunk not, though assailed With hostile din, and combating in sight Of angry umpires, partial and unjust; And did, thereafter, bathe their hands in fire, So to declare the conscience satisfied: Nor for their bodies would accept release; But, blessing God and praising him, bequeathed With their last breath, from out the smouldering flame, The faith which the state of the smouldering flame, The faith which they by diligence had earned, Or, through illuminating grace, received, For their dear Countrymen, and all mankind.

O high example, constancy divine!

WORD

THE CHURCH OF IRELAND DELIVERED FROM POPISH TYRANNY, IN 1690. (From Bishop Mant's History of the Church of Ireland).

to die a martyr, or to establish Popery." He did not, est portions; and in every one of those portions we indeed a martyr, or to establish Popery." He did not, est portions; and in every one of those portions we imagine, perhaps in the midst of us. indeed, die the death of a martyr, but he endured a have something to do or suffer. So here is another throne does each year come to testify of all things in final banishment from his home and his country, bitter and relentless. These evils probably were the scarcely any can rest contented in the present.

achieved for her by the victory of the Boyne, the affectionate. It is time's fault, not theirs. danks for his success. There a sermon was preached its power. again vindicated and secured as part of the confeed, whereby we receive fullest remission of sins, and self, yet he fell into his old loose courses, and was thereby dis-

IND

PANI

ent.)

IS, Agent.

com-

RRAY.

W. ROW.

ELL, Esq'r.

of the ministry, transmitted in an unbroken line from what we have to do with it, than the heathen did. he intended not to leave his ill courses, which would certainly the apostles, and by her preaching of the pure word They wondered at it: we let hour after hour slip by, disable him from paying his debt. Am I more obliged to Titius, ing to primitive usage, as embodied in her Book of easy and unhappy about it: it never disturbs us in our Caius for promising, and intending to perform? Do I owe him

dom and all its inhabitants, must be matter of the true God, that it tells us that the world's end keeps under equal obligations, and equal abilities of discharging them, couched beneath the infant form? If there be, is it debarred most sincere and deep concern with those who are hastening, and that the fire of judgment draweth nearer and you will see to which of them most kindness is owing from free mercy? Does it afford no residence for that Spirit, capable of justly estimating her excellence. But and nearer to us day by day, and night by night. So the creditor. To promise, with a purpose of not paying, is to in whom is the power of truth, and the source of light? Is it capable of justly estimating her extended. But a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying, is to deceive me, and abuse me; and to promise with a purpose of local paying and the source paying and the source of local paying and local directed to that end, they were counterected by time was a mystery. impediments innerent in the politics regions could by the indefatigable mystery is made far deeper. We know that the world tion of the country, especially by the indefatigable mystery is made far deeper. We know that the world screen for sins past, by another writer, already quoted from, the little child impediments inherent in the politico-religious condienergy and predominant influence of the Romish was 4000 years old when God gave His only begotten and a general resolution to live better for the time to come, necessarily receives the 'kingdom of God' as a helpless, unand maintained in her Apostolical communion.

(By the Rev. F. W. Faber).

own calendar by its tides; the earth by her seasons, God Who made all things and liveth for ever, that spring and autumn, summer and winter, seed-time and there shall be time no longer. harvest. Now all these are so many ways of marking time; for when twelve months are over, all things begin again as before. We are compelled, whether we be judged for what we do in time; we shall still live will or not, to follow these changes, to obey them, and on, we shall still be alive, when time shall be no longer. adapt ourselves to them. Our toil, our business, our With us eternity depends on time. Now then, if the pleasures, our dress, our way of living, are all forced Bible tells us all these mysteries about time, and many to accommodate themselves to the changes of the year. | more which I have not mentioned, what does it tell us We cannot help ourselves. Time is a law of God, and of time as connected with ourselves—as practical to therefore it is too strong for us. We should often be glad ourselves? First of all these mysteries themselves are to shorten one season or lengthen another; but it may very practical; they make us afraid of time, of letting not be. So here is one way in which we are affected it slip away from us unseen, of mis-spending it. Se-

But it is not only the natural world which is now

a half after his abdication of the English crown. The dren, or friends, who would fain have kept alive within among men to spy out all their actions. character of his mind, and the tendency of his actions, our hearts the same keen and lively memory of them, are strangely illustrated by the two last acts recorded as we had when first they died. But time will not let him, previously to the conclusive battle; namely, us: it hurries us along; and our impressions grow the appointment, in a Romish college at Kilkenny, of fainter and fainter, till at last they almost die away. certain Popish priests to benefices in the diocese of Then in our friendships and our loves time grievously Meath, from which the lawful incumbents had been interferes with us. It will not allow the glow of our forcibly driven; and the establishment, by royal charter, of a new Benedictine nunnery in Dublin, the pa- have loved before, for no other reason than that the tent for which bears date the 15th of June, 1690, a lapse of time has cooled our love, and we were not able fortnight before his final defeat and dethronement.— to withstand its power. And as it interferes with our To the Church of Ireland his reign, almost from its affections so does it with our happiness. Time is so commencement to its conclusion, was a calamitous unsatisfactory a thing when it is with us, that we are series of fallacious promises, of violated pledges, of always discontented with the present. Young men meonstitutional and tyrannical decrees, of arbitrary are always wishing to be old, and old men to be young. impositions, of oppressions and persecutions the most Men can love the future, and they can love the past dictates of wicked counsellors, rather than of his own sides which, it often comes across us as a melancholy free will; but they resulted from his determination thought, that all this will go on just as well, just as incur any danger in order to the establishment of happily, when we are dead and gone. Men will have Popery. However this be, his failure was of incal- our houses and our gardens, and will be glad and happy culable importance to the religious condition of Ire- therein. They will walk about the same streets, and land; for it laid a check for a while in the British have the same joyous meetings, when we shall be slowly empire on the aspiring, the restless, and the unchange- and neglectedly falling back into the cold earth out of able spirit of that domineering power, and restored her which we came; and they who loved us will have laid the rights and privileges, as previously secured, us therein, shed a few slight tears upon our coffin, gone to their pleasure or their toil, and straightway forgotten Actuated by a lively sense of the deliverance all about us. And yet they are not unfaithful or un-

ministers of the Church, resident in Dublin and its Surely these thoughts about time are very profitable vicinity, waited in a body on the conqueror in his to us; or at any rate they may be made so: for they camp, and by the mouth of the venerable Bishop of show us what a tyrant time is; how it bears us onward Meath, who had been their great advocate in affliction, with an unfeeling violence, not allowing us one hour's and who now conducted their rejoicing assembly, tendered to King William an address, expressive of their natural affections. They show us, too, which is a great natural affections. Ongratulations, their loyalty, and their prayers for thing, that time is something quite distinct from ourhis welfare. On the following Sunday, July the 6th, selves; they point out that there is something within Pping, bishop of Meath, and Digby, bishop of us which is continually craving for rest, which is weary herick, with all the clergy who were in Dublin and of following time up and down in all its changes, and its neighbourhood, the Primate having excused his is miserable in that perpetual agitation and hurry and appearance by reason of his great age and in- motion into which it is thrown by time. Nothing can firmities, attended his triumphant procession to St. prove to man more strongly his own immortality, than

Dr. King, who had been elected not long before to Thus a thoughtful mind might have got so far eople, and the defeat of their enemies. And this was which influenced all his thoughts and actions; some-

Protestantism could not be brought into action on the Lord from coming. And when He was on earth, He thus to impede her efficacy in driving away the erro- with God; that His power and wisdom are not bounded over the kingdom the blessings of the reformed and is the first and the last, Who was and is, and is to be, pure faith of Christ, and his ordinances, as professed in Whom and by Whom, and through Whom do all things consist, from Whom they spring, and upon Whom they most entirely and utterly depend. But the Bible not only deepens the mystery of time, but extends its power. The dead, that is, our friends and relations and forefathers who have left this world—the Let us think of some of the ways in which we are spirits, are under the influence of time. For their influenced and affected by time. We see that the souls beneath the altar cry unto God, and say, "How whole external world is regulated by it. The sun rises long! O Lord, how long!" Lastly, we learn from the and sets within his proper limits; and the moon is a Bible also, that there shall be a very great day, whereon faithful witness in heaven. The great sea keeps its an Angel (Rev. x. 6.) shall go forth and swear by the

These things are very mysterious. But they are written for our instruction. We live in time, we shall condly, God puts time before us as a witness, for or lated and governed by time. The world which we and round. They make no noise as they go. Night make for ourselves,—the world of sin and sorrow, the steals quietly upon the day; and morning light breaks world of trouble and pleasure,-this is also most com- in the east in beauty and in silence. But every year, pletely beneath the hand of time. We have fixed days as it passes away from us, goes to lay its long and sad and hours, and weeks and months, for doing all things. account at the foot of the throne of God. That throne But more than this, time possesses an almost irre- which all the men in all the nations of the earth have takers of that sacrament. Who made it. It does not close: it does not sleep: it does not weary of its task: it is awake for evermore.

> ON COMING UNWORTHILY TO THE LORD'S SUPPER. (From Bishop Fleetwood).

To come unworthily, is to come without any repentance or sorrow for past offences, and without any resolutions of amendment for the future. And such a coming as this, must necessarily increase a man's damnation, because he does apparently despise his Saviour, and insult his holy ordinance; the whole design of which, and almost every word of which, supposes sorrow for his sins past, and purposes of amendment for the time to come. It is like a Jew's coming to be baptized, who hates Christianity in his heart, and intends to affront that sacrament, but comes to serve some secular interest and end: or if he comes not with contempt and malice, yet he makes a most olemn profession of a great many promises, none of which he has any design of keeping. Now such a one must certainly be in a worse condition than if he had never been baptized, and his baptism must certainly increase his damnation. And must it not be the same with those who come to the Sacrament of the Lord's Supper, and there pretend most solemnly to repent and be sorry for their sins past, and to tow all holy obedience for the future, and yet do neither, but purpose to continue in their grievous sins? Or if they do not positively purpose to continue in their sins, yet have no intention to leave them .-Such coming must unavoidably increase damnation, because here is a new and most provoking sin, of mocking Christ's ordinance, added to his old impenitence. But, truly, I believe, as well as hope, that not one sinner in a hundred thousand comes to the Sacrament without a general repentance, and some sort of resolution of forsaking his sins, though it be faint, and loose, and ineffectual. And of such, I know not how to conclude that they thereby increase their damnation, any otherwise than they, who, without coming to the Sacrament, make such kind of resolutions frequently, and yet forget and break them, may be said also to increase their damnation; since every Patrick's cathedral, whither he repaired to return his dislike of time and his unhappiness while beneath new sin does certainly add to our misery, and more and more thanks. endanger our souls. I will therefore yield to you, that to come unworthily is a greater venture than to stay away; if by unwordeanery, commemorating the power, and wisdom, towards seeing what a mystery time is, independent of thily, you mean a positive intention not to leave your sins, but and the providence of God, in the protection of his the Bible. He might have seen that it was something still to continue in them. But if by unworthily you mean such a repentance and resolution of leaving sin, as though when it owed by the king's permission for the appointment thing from which he could not escape, and which would is made, is hearty and sincere, yet afterwards proves ineffectual; a day of solemn thanksgiving, and for composing leave him in the end he knew not where, only it would then I will not yield, that to come unworthily is more dangerous occasional form of prayer. Thus pure religion, be helpless, and hopeless also. Thus it was, to get than to stay away; because the breaking a good resolution (not escued from the encroachment of "Popish tyranny rid of this mystery, that the heathen of old days made intended to be broken when it is made) is not a greater offence and arbitrary power," was again established by God's time into a god; that is, they believed, or tried to than not to make that resolution, although you were obliged to good providence in Ireland, under the safeguard of make themselves believe, that time was eternal. Yet make it. Caius, a great squanderer, owed me a hundred crowns, law: and rescued from the arbitrary and tyrannical we, who are made heirs of heaven and partakers of the and upon my demand, promised to pay that sum at six months Proscriptions of the Popish king, as she had been not divine nature, who can die no more, because Christ end, according to his obligation; the day came, but not my before delivered from the sectarian persecutions has once died for us all; who have bread from heaven, debtor; for though when he made that promise, he was in great the republican usurpation, the Church of Ireland even the Flesh of the Incarnate Word, whereon we earnest, and seriously intended to take up, and discharge him-

stitution of the kingdom; having all along, and take into ourselves the seed and the earnest of a blessed abled from approving himself an honest man. Titius, another sin and liable to its condemnation, be excluded from that sacraamendment, without faith, and without charity. In a word, excluded." there is no safety but in repentance and obedience, both of which, by the grace of God, are in every Christian's power.

> INFANT BAPTISM.* NO. I .- ITS REASONABLENESS.

appropriateness, into the admirable Baptismal Service of the words are quoted from St. Mark's Gospel; and in the parallel passage in St. Matthew, the motive of the parents of these 'little ones" is more strongly and clearly expressed: "they were brought unto Jesus that he should put his hands on them, expectation of spiritual benefit to the children animated those who thus anxiously brought them to Christ.

When we carefully consider this circumstance, and mark our Lord's very positive encouragement to those who brought as an obligation upon Christian believers, both by our Lord and existed, but that the analogy held throughout. And on this

about five years and five months after his accession our happiness. It is a sad thing to be in sorrow; yet to the throne, and somewhat more than one year and there are many of us who have lost parents, or chil-We cannot His prayers and blessing. If it be argued that because they are | Christian assemblies, and the celebration of the great Christian -equally incompetent to be affected by the words of blessing which he graciously pronounced upon them.

Saviour, coupled with the general command, that all disciples, justification for bringing children to Christ even in that solemn Baptism of Infants. Annexing these words and acts of our Lord." Saviour to the commission to his Apostles to baptize all nations, we should be justified in calling upon the opponents of Infant Baptism to bring forward some direct Scriptural authority to teach them, that the rite of circumcision was to be abolished, against it, before we advanced a single further argument or they would naturally look to some other ordinance by which attestation in its favour. But while we may safely challenge their children should, under Christ, be in no worse condition the production of any such authority, it is easy to shew that the | than they were in under Moses, -by which they should have a infants to its privileges and blessings.

admitted into the Christian covenant,—that is, to the privileges | shut out from their new sacraments, it is not to be doubted but of Christ's death; to our freedom from the condemnation of sin, they would have raised a storm, greater than could easily have and our deliverance from its power through the grace of the been suppressed; since about their circumcision they had raised Holy Spirit. Now an infant, innocent as he may be of actual such tragedies and implacable disputations: and there had been transgression, and of wilful offence against the law of God, is great reason to look for a storm; for their children were cirfrom our first parents by all mankind, and which was the consequence of their fall. Of this there can be no denial or doubt: you, 'Whosoever is circumcised, is a debtor to keep the whole all, the infant as well as the adult, are "concluded under sin," law.' These children therefore that were circumcised, stood which is built upon the most certain Scripture authority, redeemed with silver and gold; to be bound by the law of and condemnation." Even infants, therefore, are amenable to thus left, it would be no wonder if the Jews had complained the divine judgment against sin, which is implanted in our and made a tumult: they used to do it for less matters, nature and is inherited by all: and if this be a truth which tures also, it is surely necessary that infants should, as well as slightest reason for complaint, the Jews were always forward adults, be made partakers of that covenant by which we are to advance it and demand a remedy: we find, indeed, that the more appropriate than the one which our Lord himself has difficulties which were started; but observing no mention of appointed, even Baptism? Why should they, being born in

* By a Correspondent of The Church.

independently of all secular support, preserved her resurrection;—we who are thus from mere mortals squanderer as great as he, owed me the like sum, under the mental ordinance by which they become members of Christ, and character of a true and sound part of the holy Catholic made by holy Baptism into sons of God, think far less like obligation, but when I called upon him, made me no have a "part and lot" in his meritorious sacrifice? Why and Apostolic Church of Christ, by her three orders about time, about what it is, and what it means, and answer, affirming afterwards that he would not promise, because should they be excluded from the only revealed method of admission into the Christian covenant? why debarred from that spiritual grace of which this ordinance is a constituted means? of God, and her ministering of the sacraments, accordfontal source of corruption, from which are the issues of death, business or our pleasure; it never disturbs us even in more favour, who refuses to promise what he is in reason obliged is there any condition under which this can be removed, inde-That this Apostolical and Scriptural Church was our sins. They made a god of it, and worshipped it, to promise, and in justice to perform, than I owe to him, who pendently of the grace of God, and the energy of his Holy not at the same time enabled to exert her influence, and did all they could to propitiate its awful power: promises in good earnest, and intends at that time to perform, Spirit? And what is there in the state of infancy unfavourable and dispense the means of grace, over the whole king- we never remember that it is a messenger of the one though afterwards he forgets and fails? Put these two men for the reception of 'these great benefits?' Is there no spirit paying, though he do not pay, is only to disappoint me. I say, any fitter time to initiate the life of God in the soul, than at Now in the Bible no explanation is given at all: but therefore, (to make a short application,) that to come to the the beginning of the life of reason?" It is thus forcibly argued hierarchy and priesthood, which annulled all freedom Son to take upon Him our nature and to be miracu- although men afterwards fall into sin again, and forget their opposing being, without advancing any claim on the ground of of thought and action in the Popish community, so lously born of a pure Virgin. Yet the Bible calls Him good resolutions, is not a worse and more hazardous thing than faith, good works, or any thing whatsoever. Self-righteousness as to preclude the operation of Christian tanh upon the Lamb slain before the foundation of the world. to stay away from the Sacrament, without any repentance at there is none. We, that are grown up, be we ever so wise or as to preclude the operation of Christian that their powers for their minds, whilst they put forth all their powers for Abraham had been long dead and buried, and his setheir minds, whitst they put forth all enter powers for the secular aggrandizement and profit of their party. pulchre was in the Holy Land in the days of Christ's still in their old course of wickedness. If it were, indeed, a our own righteousness any more than the new born child: for This object had been fully unfolded and boldly avowed humiliation. Yet the Lord tells us that Abraham re- voluntary thing, and left at people's liberty, whether they would we have as little to recommend ourselves to the favour of an in the last miserable reign, when every exertion was joiced to see His day and was glad. Nay, more than come to the Sacrament, or stay away, then it were safer not to infinitely holy God as the little child. We are, indeed, much used for placing in the hands of the Papists all the this, we are taught that Christ could not come before used for placing in the hands of the Papists all the this, we are taught that Christ could not come before come: but since it is a duty laid upon men by Christ's commore unworthy, because, to the original depravity of our nature, property and political power of the kingdom. Such He did, that it was not well He should come before mand, and all men are obliged to come, by virtue of the ohewas the aim of their united efforts. And never can He did, because it was not yet the fulness of time. dience they owe to their Saviour, I can see no safety in refusing and deed. Hence it will appear, as a just inference from the it be enough lamented that the united energies of So you see time had power to keep back our blessed to come; and this refusing to qualify themselves and come, rejection of infant baptism, on the pretence that children have must as certainly increase their damnation, as coming less not faith, that we suppose ourselves endued with something other side; but that sectarianism was permitted to speaks of His time not being yet come; so that time qualified than they ought to be. I would not encourage any meritorious, which they, by reason of their tender age, cannot divert the natural resources, to weaken the powers, had something to do with His death. Moreover, in one to come unworthily, i. e. without repentance, without have, and, therefore, make salvation, in some shape, to flow and to diminish the authority, of the Church; and the Scriptures we learn that time has nothing to do faith, and without charity; for certainly such coming must be from works, not of grace, contrary to the gospel of Christ.hazardous. But I can see as much hazard in disobeying Christ, But Jesus Christ received infants, and also blessed them .-neous and false doctrines of Popery, and in spreading by what men call past, present, and future; that He in refusing to come as he commands, because men live (and They could have set up no claim whatever. As they received still resolve to live) without repentance, without resolutions of the blessing, so must we, and, therefore, boasting is for ever

But we shall hear it asserted, that an infant is incapable of entering into covenant with God, and therefore his formal enlistment into such covenant by baptism appears unreasonable and even absurd! Strange that such an objection should be advanced in the face of the most direct Scriptural authority,in opposition to language like this addressed by Moses to the No reader of the Scriptures can fail to be impressed with the | Israelites, "Ye stand this day all of you before the Lord your words of our Saviour, -introduced, on account of their peculiar God; your captains, your elders, your officers, your little ones, your wives, * * * * that thou shouldest enter into covenant with Church,-"Suffer the little children to come unto me, and | the Lord thy God." (Deut. xxix. 12.) Here we perceive forbid them not: for of such is the kingdom of God." These | that the "little ones," or the children, of the Jews, were very expressly included amongst those who were to enter into covenant with the Lord; and more than this, it was specially commanded that infants should be admitted into this covenant by the rite of circumcision, and the time was specified, viz., at and pray,"-a circumstance which seems to shew that an eight days old. Now, in the words of the Rev. Derwent Colex ridge, "If Circumcision was to be suspended by Baptism, the type by its antitype; if Christians were the true children of promise, the Church the true Israel; and if both Jews and Gentiles were to be baptized into one body, circumcision being children to him for his blessing, we shall not wonder that it is thus rendered superfluous:-in exact proportion as these analogous adduced as an argument, of no mean weight, for making them | gies became known, would the prejudice in favour of infant partakers of that solemn rite by which, according to our baptism increase, unless this point of resemblance were expressly ordinance of Baptism has too many divine sanctions,—is too Lord and His Apostles, particularly St. Paul, who touches upon holy in its origin, and too strongly and too frequently impressed the subject perpetually, is conclusive that no such distinction

his Apostles, to permit us to view it with indifference or to treat analogy the early Church must have acted. Had it been otherit with neglect. For this reason, we find the Christian world wise, had the practice of the first Christians resembled that of We contrive instruments for telling us how our very is set up in its own place somewhere in the world. at large, with bat few exceptions, making Baptism a part and the modern Baptists, as they are called, is it conceivable that minutes are passing. We divide time into the smallWe cannot tell where it is; perhaps nearer ourselves portion of their religious obligations; yet, with this general no mention of baptism should occur in any of the apostolical epistles, except as of something past, a matter pre-supposed in number are of opinion that infants or children are not meant to the fact of their Christianity? that among all the practical sort of martyrdom in the loss of his royal dignity, and way in which we are put beneath the dominion of time. which it has seen, all the sins, no matter how secret, the included amongst those who could properly be made partyrdom in the loss of his royal dignity, and way in which we are put beneath the dominion of time. by his defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections, and special for the middle defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections, and special for the middle defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections, and special for the middle defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections, and special for the middle defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections, and special for the middle defeat at the Boyne on the 1st of July, 1690; sistible authority over our feelings, our affections are constituted. Heathens .- above all, to the constitution and conduct of hide ourselves from time. It is like the eye of Him unconscious of the solemnities, the professions, the vows and passover), no information should have been afforded as to the prayers, and formal dedication which take place in Baptism, time or circumstances under which the children of Christian they are not qualified for that ordinance, the same must prove parents were to be 'added to the Church?' that the preparation just as strong an argument against the acts of our Saviour, of a young person for baptism should never be so much as which are above recorded; for, no doubt, the children alluded | touched upon? that no allusion to this most solemn and inteto were equally unconscious of the tender notice taken of them, resting event in a Christian family should ever occur? that the on that occasion, by the Redeemer of the world,—equally un- question of previous fitness for baptism should never be raised; able to comprehend the prayers which He breathed over them, except in the case of adult heathens; and then be dispatched in so summary a manner:- 'They that gladly received the Word,'-'I believe that Jesus Christ is the Son of God.' As It may fairly, therefore, be affirmed that this act of our if all that was required was a trustful willingness to begin that course of holy discipline and instruction, consequent upon & converts, or proselytes, should be baptized, forms a sufficient state of salvation,—that renovation of life by which (the necessary aid of the Holy Spirit having been in baptism supplied) manner; it may fairly be affirmed that, unless some authority | salvation itself was with fear and trembling to be wrought out; be adduced from Scripture positively excluding infants from a condition entirely fulfilled, as we have seen, in the child of a that sacrament, these words of our Lord are to be interpreted | Christian parent, able and determined, engaged by every religious as a sanction for their admission to it; they plainly vindicate motive, and by all the charities of a Christian society effectually the general practice of the Church of Christ in regard to the assisted, to 'bring him up in the nurture and admonition of the

The greatest proportion of early converts to Christianity were necessarily Jews; and if persuaded, as the Apostles laboured nole spirit and letter of the Divine economy, under both the covenant right to a visible and formal engrafting into the Old and the New Dispensation, is in favour of the admission of | privileges of that new dispensation to which they were transferred from the old. "If the Christian Jew," to quote the The very nature and meaning of Baptism would imply the words of Bishop Jeremy Taylor, "whose children were circumecessity of rendering infants sharers in its benefits. By that cised, and made partakers of the same promises and title, and ordinance alone, according to our Lord's specific appointment, inheritance and sacraments, which themselves had at their niformly acted upon by his Apostles and first ministers, we are conversion to the faith of Christ, had seen their children now nevertheless born with that original corruption which is inherited cumcised, and if not baptized, then they were left under a "in Adam all die," both young and old, until they are obliged for want of Baptism to perform the law of ceremonies, "made alive in Christ?" in the words of our ninth Article, to be presented into the temple, to pay their price, to be every person born into the world is deserving of God's wrath pollutions and carnal ordinances, and therefore if they had been

We gather as well from St. Paul's Epistles as from the narcannot be contradicted, without contradicting the Holy Scrip- rative of the Acts of the Apostles, that wherever there was the secured of the benefits of Christ's death and resurrection; and most prominent at least of these were stated, and we are furif so, by what outward and formal act can they be so admitted | nished in the writings of the Apostles with a solution of the

> † The Rev. Derwent Coleridge. ‡ Rev. James Reid.

any complaint such as is alluded to above, and which certainly would have been recorded had any cause for it existed, we naturally conclude that every ground for it was antecedently removed by the positive and settled establishment of the custom of admitting infants into the Christian covenant by Baptism. We can easily understand how scruptlously and exactly the first Christians would act upon the principle thus asserted by St. Augustine, that "circumcision was but the type of baptism, and therefore to give place to it as soon as instituted by Christ," or as it is expressed by Bishop Beveridge, "whosoever doth not baptize his children whilst children, seems to me to transgress the command of God, in not initiating them into the Church according to his precepts. For though circumcision be only mentioned, yet it was therefore mentioned, because the initiating Sacrament whereby children were invested with Church-membership; and the same reason holds good still for Baptism. And as where the reason of a law fails, the law itself is abrogated, so where the reason of a law remains, the law seems still to be in force, though some circumstances of it be changed."

The arguments for the reasonableness of Infant Baptism might be much extended, but it cannot be necessary to dwell upon more than the leading points. Our present observations will be appropriately concluded in the words of the learned and excellent Bishop Jeremy Taylor; "Death came upon all men by Adam's sin-but to whomsoever this evil descended, for them also a remedy is provided by the second Adam, 'That as in Adam all die, even so in Christ should all be made alive;' that is, at the day of judgment: then death shall be destroyed. In the mean time, death hath a sting and a bitterness, a curse it is, and an express of the divine anger: and if this sting be not taken away here, we shall have no participation of the final victory over death. Either, therefore, infants must be for ever without remedy in this evil consequent of their father's sin, or they must be adopted into the participation of Christ's death, which is the remedy. Now how can they partake of Christ's death, but by baptism into his death? For if there be any spiritual way fancied, it will by a stronger argument admit them to baptism: for if they can receive spiritual effects, they can also receive the outward sacrament; this being denied only upon pretence they cannot have the other. If there be no spiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be shewn, and Christians will be at rest concerning their children."

THE CHURCH.

TORONTO, SATURDAY, JANUARY 1, 1842.

As the letter, which we have received from the REV. EGERTON RYERSON, calls for some remarks at our hands, we insert it in this place. The reader will thus be put in possession of its contents before perusing our observations upon it, and hence be the better enabled to arrive at a fair and unbiassed judgment as to the merits of the communication:

To the Editor of The Church.

SIR,-Though I have no claims upon your consideration, I hope, for obvious reasons, the remarks I now take the liberty of making, may be admitted into your columns. I, as well as my friends, have been the subjects of repeated strictures in your pages; but during the last two years, I have replied not a word; nor published a line in reference to the Church of England.

Believing that you have mistaken my own views, as well as the views of those who agree with me, I beg permission to set you right, and to offer a suggestion or two

of general importance.
I have stated on former occasions, and perhaps my two years' silence may now give some weight to the statement, that my objections had no reference to the existence or prosperity of the Church of England, as a Church, but ment in Upper Canada, especially, and indeed entirely, in reference to the Clergy Reserves. During the discussions which took place, and which were continued for years, I wrote many strong things; but nothing on the Episcopal form of government, or the formularies or doctrines of the Church of England. The doctrines of the Church of England, as contained in the Articles and Homilies, I always professed to believe. On the subject of Church Government, I often expressed my views in the language of Dr. Paley, and in accordance with the sentiments of many distinguished dignitaries and divines of the Church of England, that no particular form of Church Government had been enjoined by the Apostles. I have objected to the Episcopal, or any other one form of Church Government being put forth as essential to the existence of the Church of Christ, and as the only scriptural form; but the Church of Christ, and as the only scriptural form; but and we apprehend, that Mr. Ryerson as well as ourno further. I do not think the form of Church, any more than the form of Civil Government is settled in the Scriptures; I believe that both are left, as Bishop Stillingfleet has shown at large, to times, places, and circumstances to be determined upon the ground of expedience and utility,—a ground on which Dr. Paley has supported the different Orders of the Church of England with his accustomed clearness, ability and elegance. I know, on the contrary, that much may be said upon the same ground in favour of Itinerancy, of Presbyterianism, of Independency. On the subject of forms of prayer, I have never written; though I have, for many years, used forms of prayer in private as helps to, not substitutes for, devotion. I believe the foundation of the Church of Christ is not

laid in forms, but in doctrines.

In the measures recommended by Lord Sydenham to settle the Clergy Reserve Question I acquiesced; and the grounds of former dissensions between the Protestant Churches having been removed, I supposed that controversies between them would not be perpetuated or revived.

Professing the views I do, I believe it would be a moral damity for either the Church of England, or Church of Scotland, or Wesleyan Methodist Church, or the Congregational Churches, to be annihilated in this Province, I believe there are fields of labour which may be occul believe there are helds of habout which may be becau-pied by any one of these Churches with more efficiency and success than by either of the other three. They need not, and I think ought not, to be aggressors upon each other. When politicians lay aside their party differences for the general good, I think the emulation of Christian Churches may consistently and properly be one, not of mutual hostility and extermination, but, of zeal and activity spreading the common salvation and in diffusing use

ful knowledge and promoting Christian education. Such I believe are the sentiments of my brethren generally, although we have our scruples and preferences concerning ecclesiastical regulations and modes of worship and labour. We do not pretend to be perfect Church of England men in our views on matters of Church Polity or religious worship, as do the Missionaries of the Lon-don Wesleyan Committee; did we entertain the sentiments they profess, I am persuaded we would be disposed both from principle and utility to unite with and build up the Church of England in the unity of her faith, and should not form or maintain separate organizations and interests. As there were seven Apostolic Churches in Asia, we believe ourselves one of the Apostolic Churches in We do not seek to promote our interests, or gain the support or secure the connection of individuals with us, by professing to be a branch of any other Church, with us, by professing to be a branch of any other Church, and by professing attachments and predilections beyond our own Church, which we profess to regard as preferable upon the whole, to any other. Those persons who believe that the instructions, and religious advantages and privileges afforded by our Church will more effectually aid them in working out their reductions than the working out their reductions. them in working out their salvation than those which they can command in any other part of the general fold of Christ, are affectionately received under our watch-care; but not on account of our approximation to or dissent from the Church of England, or any other Church. In this course we aggress not upon the Church of England, any more than the Clergy of that Church would aggress upon us by a similar mode of proceeding.

I repeat, therefore, that with the settlement of the Clergy Reserve Question, ended my controversy with the Church of England, as I had again and again intimated that it would; nor do I wish to be considered as justifying all that I wrote in that controversy; nor indeed any thing more than the general views I advocated. The enthusiasm of youth and the provocations and excitements of personal and public discussions, often prompt to many things that the experience of years and the coolness of mature deliberation and calm retrospect, will not approve. Churches, as well as individuals, may learn wisdom from experience. I therefore submit, in connection with these explanations, whether the controversies and their charac-

teristic feelings between the Church of England and the Vesleyan Methodist Church in this Province ought not to cease with the removal of the causes which produced them? whether the remaining points of difference are of equal importance with the principles of agreement? whether either Church is likely to be benefited by a mutual endeavour to weaken each other's moral influence? whether both Churches are not likely to accomplish more religious and moral good by directing their energies against prevalent vice and ignorance, than by mutual

warfare a I intend no offence, when I express my conviction, that the Church of England in this Province has vastly greater resources for doing good than for warring with other Protestant Churches. I know her weak points, as well as her strong towers; I am not a stranger to the approas her strong towers; I am not a stranger to the appropriate weapons for assailing the one, and for neutralizing the strength of the other. And you have not to learn, that it is easier to deface than to beautify—to pull down a fair fabric than to rear a common structure; and that a man may injure others without benefiting himself. On the other hand, I am equally sensible that the Wesleyan Methodist Church has nothing to gain by controversy; but I am quite sure, from past experience as well as from present aspects, that she has not so much to fear, to risk, or to lose, as the Church of England.

If controversy be perpetuated between your Church and our own, I wash my hands from all responsibility of it—even should the duty of self-defence compel me to draw the sword which I had, in inclination and intention, sheathed for ever. History, and our own experience to some extent, abounds with monitory lessons, that personal disputes may convulse Churches, and that ecclesiastical controversies may convulse provinces, and lead to the subversion of governments. I think there are sufficient considerations to induce Protestants in Canada to unite and strengthen rather than to divide and neutralize their energies; and could every congregation be supplied with the spiritual food and weekly counsels and privileges which are furnished by the Hon. and Rev. Baptist Noel, in whose Church I communed and often worshipped when in London, I could then say with all my heart, let every congregation in Canada be even united to the Church of

With these explanations and suggestions, I beg to subscribe myself, your obedient humble servant, EGERTON RYERSON.

Toronto, Dec. 21, 1841. With reference to the treatment which Mr. Ryeran may have received from this journal during the last two years, we, of course, have little to say. Having, however, been regular readers of The Church during that time, we must confess that we saw little allusion to Mr. Ryerson or his friends; and that only, upon occasions when ample provocation had been given, or facts stated, which being injurious to the character of our Church, required correction and exposure. Be this as it may, we can safely affirm that during the last six months, the period of our editorial management, we have carefully shunned controversy, and have frequently weakened the force of our arguments, and forborne to avail ourselves of numerous selected articles of great ability and power, from a desire to avoid giving offence to other denominations. And while we have never, in the slightest degree, modified or concealed the principles of our Church, we have always endeavoured to enforce them in a spirit of charity and forbearance.

Mr. Ryerson states that "he has always professed to believe in the doctrines of the Church of England. as contained in the Articles and Homilies," and that he never objected to the Church of England, or its episcopal form of government,-but "simply and solely" opposed "its exclusive establishment and endowment in Upper Canada." He then proceeds to express his concurrence in the opinion entertained by Dr. Paley, that "no particular form of Church Government had been enjoined by the apostles." A Churchman, Mr. Ryerson must well know, recognizes no individual authority. A Cranmer, a Jewel, a Laud, doubtless are illustrious names, and their opinions are entitled to our most serious attention. Nevertheless our Church refers not to them for the statement of her doctrines: and Dr. Paley, a name that cannot for a moment be ranked with the great divines whom we have just enumerated, is about the worst authority Mr. Ryerson could have adduced, as his opinion, on selves, while joining in grateful acknowledgments to this utilitarian writer for the unrivalled clearness and acuteness with which he has set forth the evidences of Christianity, would be found differing from him on many questions of a moral and religious nature.

Mr. Ryerson has also attempted to fortify his own opinions on the subject of Church Government by referring to Bishop Stillingfleet, who is represented as having shown that "the form of Church Government is left at large, to times, places, and circumstances, to be determined upon the ground of expedience and utility." On a former occasion we had to set a contemporary right upon this very point: but for the sake of rescuing an eminent and learned divine from being perpetually misunderstood, and forced into the support of a cause against which he directed the energies of his active mind during many years, we will touch upon the subject again, and that too with a fulness, and a statement of incontrovertible facts, which we hope will leave no room for future misconception.

Bishop Stillingfleet was educated during the time of the Commonwealth, when the Church and the Monarchy were all but annihilated, and the Universities of Oxford and Cambridge were under the control of Presbyterian and Independent divines. Such was the state of things when Stillingfleet received his education. In 1639, before the Restoration, he published the work, called Irenicum, on the authority of which Mr. Ryerson, as others before him, has come to the conclusion that there is no particular form of Government perpetually and universally binding upon the Church of Christ. The Bishop, we believe, was about 25 years old when he gave this elaborate treatise to the world. In the preface to an Ordination Sermon preached by him in 1685, he thus alludes to it, and the objects for which it was undertaken:-"I did adventure to publish at that time, hoping by that means to bring over those to a compliance with the Church of England (then to be re-established) who stood off upon the supposition that Christ had appointed a Presbyterian Government to be always continued in his Church, and therefore they thought Prelacy was to be detested, as an unlawful usurpation. * And I dare challenge any man to produce one passage in the whole book that tended to encourage faction or schism, or opposition to the Church of England; but, on the contrary, I endeavoured to recommend the Episcopal government, as having the advantage of all others, and coming nearest to Aposto-LICAL PRACTICE." "I do not deny that I do now think much more is to be said for the Apostolical institution of Episcopacy, than I at that time apprehended." apologizing for the mistakes of the work in question, sections: another great rent has lately taken place;

and, if the arguments of the Irenicum be tenable, he commits schism by not submitting to the Church. tain; and the principles of the Church of England sin of dissenting from it. The authority of Bishop Stillingfleet, as enounced

ceed to show that, at a riper age and with an accumulation of greater theological learning, Bishop Stillingfleet, besides condemning separation from the Church, insisted upon the divine origin, and perpetual neces- But to the Bible and Prayer-Book we cling; and what sity of Episcopacy. In the preface to the Unreason- they teach, we dare not omit to urge, constantly, earableness of Separation, a most searching and unanswer- nestly, and to the best of our slender ability. able treatise, when speaking of the Nonconformists,among whom, and we say it without meaning to give in his present communication, we think that it sets him offence, he would undoubtedly have classed every in an advantageous light, especially when we contrast Methodist in this Province, -he says, "God forbid his sentiments, on many points of importance, rethat I should judge any one among them, as to their specting the Church of England, with those expressed present sincerity, or final condition; to their own by the accredited organ of his own denomination.the peace of the Church we live in, is really as great and dangerous a sin as murder, and in some respects the duty of self-defence compel me to draw the sword gregations for worship, where there is an agreement in In another place he thus states the question of separation: "According to the Scripture, there can be no necessary to salvation; which are all so remote from any colour of trath, that none of my adversaries have the most diligent search and careful inquiry I could make into this matter, I cannot find any plea sufficient to justify, in point of conscience, the present separation from the Church of England." We will dismiss Ordination Sermon, preached in 1685, to which we have already referred, which will prove beyond contradiction that Bishop Stillingfleet regarded Episcopacy as divine in its institution, and perpetual in its

"The universal consent of the Church being proved, there is as great reason to believe the Apostolical Succession to be of divine institution, as the Canon of Scripture, or the observation of the Lord's Day. We do not doubt but it is unlawful to add to, or to diminish from, the Canon of Scripture; and yet there is no plain text for it, with respect to all the books contained in it and some of the espect to all the books contained in it, and some of the oks were a long time disputed in some Churches; but the Churches coming at last to a full agreement in this natter, upon due search and inquiry, hath been thought sufficient to bind all after-ages to make no alterations in it And as to the divine institution of the Lord's Day, we do not go about to lessen it, but only to show that some examples in Scripture being joined with the universal practice of the Church in its purest ages, hath been allowed to be sufficient ground not only for following ages o observe it, but to look on it as at least an Apostolical Now it cannot but seem unequal not to allow the same force, where there is the same evidence. And that since the Apostles' times there have been three orders of Bishops, Priests, and Deacons, And In A REGULAR WELL-CONSTITUTED CHURCH ARE TO CONTINUE TO THE WORLD'S

While discussing the question of Church Government, we may as well deviate a little from the order of Mr. Ryerson's letter, and advert to his observation, to rake up the past ungenerously, or to bind a man that "as there were seven Apostolic Churches in Asia, down to all that he has ever spoken or written in "the we believe ourselves one of the Apostolic Churches in enthusiasm of youth," or in the conflict of opinions. Canada." Surely, Mr. Ryerson cannot mean that of On the present occasion we concede to Mr. Ryerson the Seven Churches of Asia, one was Episcopal, a se- a general moderation of sentiment, and an honourable cond Presbyterian, a third Methodist, a fourth Bap- frankness, which we shall always endeavour to reciprotist, a fifth Congregational, a sixth Independent, a cate, consistently with the maintenance of our prinseventh Primitive Methodist? We will not throw such | ciples. a slur upon Mr. Ryerson's good sense as to imagine strengthened by a letter which accompanied the prefor a moment, that, in the face of Scripture, history, and the concurrent judgment of eminent divines of all denominations, he will maintain such an extraordinary proposition, as that the blessed Apostle St. John would have suffered divisions to exist, similar to those which now split up this portion of Christendom, without denouncing them most severely. There is not, we will venture to affirm, one single valid argument which can be adduced to prove that each of the seven Churches in Asia was not one in ecclesiastical government, or that the slightest difference of ecclesiastical government prevailed amongst the seven. The express language and the obvious inference of the Apostolical Epistles militate most decisively against the comparison of the different religious bodies in this Province to the Seven Churches of Asia.

Mr. Ryerson's observations respecting the Missionaries of the London Weslevan Committee, are much to the point, and of course, as Churchmen, we readily concur in their justice. His reference to the settlement of the Clergy Reserves question seems to require no notice on our part: for no good man, we apprehend, is desirous of disturbing the adjustment of that wearisome strife by the Imperial Parliament. The only remaining points, upon which we deem it necessary to make a few remarks are, -our own position as the advocate of the Church of England in this Province, -and Mr. Ryerson's declaration with reference to the course which he may in future pursue.

On every ground we dislike theological controversy; and have never courted it. Personally we have been attacked in the most furious and unscrupulous manner. The Church of England has been denounced as a mass of corruption, and her members as a body of abandoned profligates. Her Prayer-Book, which Mr. Ryerson can conscientiously use when he attends our places of worship in England, has been mis-represented with an appalling recklessness of truth, and unlimited provocation has been offered to us, - provocation which would have justified us in carrying the war into the enemy's camp, and attempting to raze his strongholds to the ground. Yet, with all this, we have almost entirely confined ourselves to the advocacy of our own principles, without impugning the tenets of other denominations by name. Indeed, it cannot escape the quick and practised eye of Mr. Ryerson that the religious body, of which he is the most conspicuous member, has furnished us, in its present condition, with innumerable weapons for assault, had we been controver-In sially minded. It has long been broken up into various he admits "the scepticalness and injudiciousness of schism is boldly charged by one party upon the youth, and the prejudices of 'education' under which other, and what an inexhaustible ground is here for it was written. But supposing that the views of Bi- the Churchman, should he desire to show, by specific shop Stillingfleet, as expressed in the Irenicum, are instances passing under his own eye, that if you once correct and scriptural, Mr. Ryerson will find himself acknowledge the right of separating from the Church, most sorely condemned by them. Almost the very last words of that treatise are these: "What form of We might, advantageously to our own cause, have

erect themselves into separate, and generally hostile, societies. In fundamentals, therefore, we cannot alter in the Irenicum, would be quite sufficient for our pur- our course. If it be shown, that in the midst of our pose, in replying to Mr. Ryerson. But we must pro- zeal we have been deficient in real, not spurious, charity, we will readily own our error, and for the future endeavour not to wound a fellow-Christian whilst maintaining what we believe to be Scriptural truth.

As to the position assumed by Mr. Ryerson himself Master they must stand or fall. But my business We cannot, however, but regret that he should have was to consider, the nature and tendency of their ac- used such language as this: -- "If controversy be pertions. My judgment being, that a causeless breaking petuated between your Church and our own, I wash my hands from all responsibility of it-even should aggravated beyond it." In the body of the treatise which I had, in inclination and intention, sheathed for itself, he contends that "the holding of separate con- ever," This, perhaps without being so intended, looks something like menace, especially when coupled doctrine, and the substantials of religion, is unlawful and with the warnings elsewhere addressed to the Church schismatical,"—and that, "IF OCCASIONAL COMMUNION of England, as to the detriment she is likely to sustain BE LAWFUL, CONSTANT COMMUNION WILL BE A DUTY." by the continuance of controversy. The Church, we must take upon ourselves to say, knows no fear,-can sustain no loss. She is the receptacle of divine gifts, way left to justify the separation from our Church, but and the rejection of these by men cannot mar her to prove, either that our worship is idolatrous, or that glory, or impair her everlasting foundations. But we our doctrine is false, or that our ceremonies are made do not believe that a spirit of discussion would injure the Church, either as regards her spiritual character, her numbers, or her resources. We, her humble yet had the hardiness to undertake it." And he thus defenders in this Province, court the fullest inquiry concludes,—"I cannot but declare to the world, as into the grounds upon which she is built. Past history, one that believes a day of judgment to come, that upon nay passing events incontestably prove that a more general and definite assertion of her divine and Apostolical constitution has been accompanied, or perhaps caused, by a wide revival of Evangelical truth within her fold,-and that the purer she becomes doctrinally this part of our remarks, with a quotation from the and practically, the more she insists upon the necessity of Apostolic order, and the more her claims on this head are allowed by ministers resorting to her, from the various sects in the British dominions, nay even from abroad, who, discontented with their previous credentials, request a valid and Apostolical ordination at the hands of her Bishops, the lawful successors of the Apostles. Such, we doubt not, will be the effect of religious discussion in the Province of Canada.-Let, also, these opinions but gain ground more generally, and the Laity will grow warmer and warmer in their attachment to the Church, when they regard her, not as a well-ordered human institution, but as an edifice having Christ for its corner-stone, the Apostles for its builders, and a threefold priesthood, continued by a regular succession from the first preaching of the Gospel, for its ministers. The friendship of Dissent is much more dangerous than its enmity to the Church. The latter tends to remove abuses, to enkindle zeal, and to check an indiscriminate religious liberalism .-The former induces sloth and supineness, and diverts Church-resources from Church-channels into the sup-

But we must draw to a conclusion. part in a friendly manner with Mr. Ryerson; and, as we said last week, no exertion, no proper forbearance on our part shall be wanting to foster the overtures of concord into a long religious peace. We have no wish These favourable impressions have been ceding communication, and from which, as Mr. Ryerson's permission enables us to make public use of it, we extract the most material part:-

"I have long been impressed with the conviction that Canada could not prosper under the element of agitation. I supported the union of the Canadas with a view to their civil tranquillity. I believe my expectations will be re-In our new state of things, I desire not to considered in an attitude of hostility to the Church of England any more than to any other Church. I have wished and resolved to leave civil and ecclesiastical party politics with the former bad state of things. Travelling, servation, and experience, have been a useful school to me; and time will do justice to the merits or demerits of my motives and conduct.

"I do not expect you to sacrifice or modify or conceal your sentiments. With your views, I should do all in my power to recommend and extend and build up the institutions of the Church of England. But I do not think you are thereby required to assail the principles, or wound the honest feelings of your Methodist neighbours. "I dare say the Editor of the Guardian will insert whatever remarks you may think proper to make on the enclosed mmunication; and my earnest hope is that there may reafter be less of recrimination, and more of that charity

which, while it is fixed and manly in its principles, i

xpansive and generous in its feelings." We now take our leave of Mr. Ryerson; and would he but devote his vigorous and industrious mind to cious gift mankind is increased, we most humbly calm and unbiassed investigation of the subject of hurch Government, we have little doubt that he would find objection after objection disappear, and, with truth at last revealed in all its fair proportions to his eyes, would be candid enough to exclaim with the good and deeply learned Bishop Hall,-"I am, for my part, so confident of the majority [i.e. superiority] of Bishops over Presbyters, that I dare boldly say there are weighty points of faith, which have not so strong evidence in Holy Scripture." At all events we shall be glad, hereafter, to think of Mr. Ryerson, as the author of the patriotic Letters on the Affairs of Canada, and to forget that he was ever embarked in a controversy with that Church, to whose standards of belief he assents, and in whose temples he can worship his Maker and his Redeemer, and feel that it is good to through this life in Thy faith and fear we may, in

We copy the following from the Kingston Chronicle of the 22nd instant, with a feeling of unbounded delight, and with a fervent prayer, in which thousands will join, that the reverend benefactor, who makes so noble an application of worldly wealth, may find incorruptible treasure laid up for him in Heaven:

"We are happy to learn that the Rev'd William M. Herchmer, of this Town, has made the very liberal donaon to St. George's Church of One thousand pounds, to be expended in completing the interior of the Church, the portico, and the erection of a stone wall around the church-yard. We have also heard it rumoured that the Reverend gentleman intends to erect a Chapel of ease, in connection with the Church of England, to be called St. Lawrence Chapel, at the west end of the Town, upon the front of the lot the greater part of which was lately purchased from him by the Go-

We rejoice to find that the wants of our Church in Government is determined by lawful authority in the dwelt upon these topics; but from a love of peace the larger towns are beginning to attract more general number of Peers which the Church claims as her own.

Church of God, ought so far to be submitted to, as it we never meddled with the divisions in the Metho- attention. Mr. Herchmer's rumoured intention to contains nothing repugnant to the Word of God." dist body. We, therefore, do not see, how we build a chapel of ease, must incite the Churchmen of Mr. Ryerson has avowed his belief in the Articles of can well wear a more pacific front than we have Toronto to supply the religious destitution of their our Church; he holds occasional communion with it; hitherto worn. No honest man would wish us to own city; and the subjoined letter from a generous suppress the principles which it is our duty to main- and pious individual, unconnected with this locality save by the bonds of Christian affection, will show The whole context of the Irenicum goes to prove the forbid us to recognize as Churches, those bodies that there is a spirit of zeal and self-sacrifice amongst necessity of a national Church-Government, and the of Christians, within the British dominions, which needs only to be called forth and judiciously directed, to accomplish important and beneficial re-

"Picton, 21st December, 1841.

"With reference to your article in The Church of the 18th inst. respecting the want of Church accommo Toronto, permit me to offer a donation of Ten Dollars towards a fund for building one or more additional Churches in the City of Toronto.

"I will forward the amount when it is required.

I am, dear Sir,

very truly yours CECIL MORTIMER."

"To the Editor of The Church."

This offer of Mr. C. Mortimer, however pleasing, s not surprising to us. He is one of a family which is devoted to good works, and yet will not thank us for even this slight allusion, which we only make in the hope of inducing others to seek for happiness and respect in the paths of religious exertion.

Our friendly cotemporary of The Toronto Herald seems to suspect that the Rev. W. Agar Adamson may be the author of the letter signed CANDOUR, which appeared in the Montreal Herald. We have the best authority for stating that such a suspicion has not the slightest foundation in fact. We never for a moment imagined it possible that Mr. Adamson would condescend to anonymous personalities, especially as our slight intercourse with him had been characterised by gentleness and frankness on his part.

The Very Reverend W. P. McDonald, Vicar General, and Editor of The Catholic,—a journal advocating the interests of Popery in this Province, -is like Martin Luther in one respect,—but in one only: he makes use of foul and abusive language. In his paper of the 22nd Deccember, he thus speaks of the antagonists of Popery; "Instead of fighting fair, and parrying our thrusts with proper arms, they invariably give us the slip; and wheeling round, endeavour to smother us amid the filth of no sweet flavour which they have hoarded up, and bring forth so unsparingly against us. Now, this is no fair fighting match at all. In such a contest our chief endeavour must always be to avoid the savoury aspersions from the night-man's bucket." The Roman Catholics must feel proud of such a champion indeed

The Very Reverend Gentleman accuses us of "cow" ardice" in giving notice that we are not responsible for the opinions of our Correspondents. Nothing can be more preposterous than such a charge. We generally agree with the purport of our communications, but cases may occur in which we do not. For instance, a few excellent individuals, whom we know and respect, advocate Church Temperance Societies. We are decidedly opposed to them. But we are not, on that account, going to exclude all argument upon the subject. We are not in the habit of concealing our opinions, or shunning responsibility.

Our religious and ecclesiastical matter has scarcely left us any room this week for civil intelligence. Du ring the next two weeks we hope to remedy this omission. In the mean time, our readers will be gratified with the communications of to-day. Those rereply to the ungentlemanly language in which our statements on this head have been called in question by a Lower Canadian print, scarcely known, even by name, in this upper portion of the Province.

Our next volume, we are happy to say, will open with an enlarged sheet.

We respectfully beg to call the attention of the Clergy of both the Dioceses, in Canada, to the follow ing Episcopal notices :-

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC-Quebec, 15th Dec. 1841. REV. SIR.-You will be pleased to use t Form, after the General Thanksgiving at Morning Evening Prayer, on the first Sunday after receiving

Your faithful and affectionate Brother, G. J. Montreal

CIRCULAR TO THE REVEREND THE CLERGY OF THE DIO CESE OF TORONTO.

Toronto, Dec. 27th, 1841. Rev. Sir,—As The Church is read by all the clergy of this Diocese, permit me, through its columns, to signify my desire that, in obedience to authority at home, the uld use the following form immediately after General Thanksgiving, at morning and evening prayer, on the first Sunday after receiving this communication.

I am, dear Sir,

Your faithful and affectionate brother,

JOHN TORONTO.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY

"For the safe delivery of the Queen, and the happy "For the safe delivery of the Queen, and the dayr birth of a Prince; to be used at morning and evening service, after the General Thanksgiving, in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, upon Sunday the 14th day of this instant November, or the Sunday after the respective ministers thereof shall receive the same.

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer.

unto thee our hearty thanks for Thy great goodness vouchs afed to Thy people, in delivering Thy servant of Sovereign Lady the Queen from the perils of childbirth. fort her in the hours of weakness, and day by day ret her strength. Preserve the infant Prince from whate is hurtful either to body or soul; endue him, as he vances in years, with true wisdom; and make him, in dutime, a blessed instrument of Thy goodness to this Church and nation, and to the whole world. Regard with Thing and nation, and to the whole world. especial favour our Queen and her Royal Consort, they may long live together in the enjoyment of all earth happiness, and may finally be made partakers of everlands ting glory. Implant in the hearts of Thy people a sense of Thy manifold mercies; and give us grace to forth our thankfulness by dutiful affection to our reign, by brotherly love one towards another, and by stant obedience to Thy commandments; so that, passing the to come, be received into Thy heavenly kingdom, through the merits and mediation of Thy blessed Son Jesus Chris our Lord. Amen'

Communications.

[Our communications are beginning to increase so much upon that we deem it necessary to follow the example of the London Chapperiodicals, and to apprize our readers that we are not responsible the opinions of our Correspondents.—ED. CHURCH.]

SCOTTISH EPISCOPACY.

To the Editor of The Church. SIR,—In a late number of the Montreal Commercial Mer Sir, In a late number of the Montreal Commercial most enger, I notice an article denying, in terms not the most measured or polite, the truth of your assertions regarding state of Scottish Episcopacy. As a native of Scotland, I that be permitted to corroborate, generally, your assertion, it the greater proportion of the land is owned by Episcopalians. And, as proof is better than vapouring assertion, I trust, before long to formish you with certain for the long to the ong, to furnish you with certain facts, which, unless I am the more mistaken, will bear out your statement regarding the number of Peers which the Church.

s altogether at foresbyterian. utterly with or serious answer to the core," but Church Society, may be, for aug proves nothing. that, till lately at men and gentlen seats in the Go remotest degree, oun, the late M &c. &c. &c. In verted upon by must confess wi question. The mercial" gentle claim so many I names the KIII taken the troub have been taugh renowned Jenn The Messeng Church anent t owners at Pres pliment of ITA Episcopal Chu

majority of the rebellion agair an establishme And this le

any doctrines

answer, decid

grounds far to

ach considera

the coronet ca extent, it is su of an order, di the Church atmosphere of good and bad r umble, so fa circumstance order is not at Again,—at a banner of ans and exalted s to teach the bear down an defiance of th ment, would the Supreme scouted and s small section British Cons bless God the laws are no i which has n solemn word for the Lord' this rule. I mur, to a ser times. She beginning to

selves that o

spiritual mo proves the s known "by

SCOTTI ger, an edit HOOD, reckl greater prop palians," a dozen are r must either "Richie Me the credit, any occasio equal in ma racy of you Editor in (Editor of t much as at the statemer Book of S

ng well th

for a mome in oppositi Chambers. bers intima moment

moment in as Mr. Wilhis charact may make as unrivall Robert, is Robert, is Robert, is antiquities among time of Scotlan Richie M. He says, and a vet titudes of titudes of titudes of titudes of titudes of the copalians. A Robert Here are copalians. Episcopal Episcopal Episcopal Depiscopal Depis

thrown of body of t Alison's I were then steps of his and has s munificen taken int ian, at le lian, at le le communie communie likewise a for severa the Gene

Chapel, in Rev. Des am certain that his of Province in a second community of the community

Church Society, and a most liberal donator to its funds. may be, for aught I know, an Elder of the Kirk; but this Proves nothing. Every Scotsman of common information knows that, till lately at least, it was not unusual for Episcopalian noblemen and gentlemen to take office as Elders, in order to secure seats in the General Assembly,—without, however, in the remotest degree, dreaming of deserting the Church for the Kirk. I could mention dozens of cases in point,—such as Mr. Colqu-houn, the late M. P. for the Kilmarnock district of Burghs, &c. &c. &c. In fact, the matter has frequently been animad verted upon by the ministers of the Kirk as inconsistent, and I must confess with good grounds. But this is foreign to the question. The fact is undoubted;—and I think the "Commercial" gentleman's ignorance of this fact has led him to claim so many Peers as he has done. It was not strange that he should have "written down" as Presbyterians all to whose names the KIRK TITLE Elder was subjoined. But had he taken the trouble to enquire at any Scots old woman, he would have been taught his error. There is not a daughter of the have been taught his error. There is not a daughter of the renowned Jenny Geddes, who has not been in the habit of groaning over the Prelatical leaven of the Assembly.

The Messenger quotes the statement which appeared in The Church anent the occasional attendance of Episcopalian land owners at Presbyterian places of worship, and confers the complument of ITALICS upon that portion of it which asserts that "in almost every instance this is owing to the want of an Episcopal Church in the neighbourhood." Does the Editor mean to deny this statement? He may as well deny that the majority of the Kirk are at this moment in a position of virtual rebellion against that state which raised them to the condition of

And this leads me to another remark of our Montreal friend. He asks, "Is it meant that the tenets of the Pecrage will make any doctrines purer, or any form of government better?" I answer, decidedly not. The Church in Scotland stands on grounds far too high to be affected, one way or another, by any such control of the coronet, but such considerations. She may give lustre to the coronet, but the coronet can add nothing to her claims as a pure branch of the Catholic Church. But, granting all this to the utmost extent, it is surely of importance to be known, that the majority of an order, distinguished—and justly distinguished—by birth, character, and education, have seen no good grounds for leaving the Church of their fathers; and that while breathing the atmosphere of Presbyterianism, they have adhered, through good and bad report, to an unendowed and most humble Church, able, so far as outward state is concerned. Does not this circumstance speak volumes for the high moral status of that Does it not prove that the cause of Apostolic order is not at such a miserable discount (to use an expression which the man of Commerce will understand) in old Scotland?
Again,—at a time when the Kirk is unfolding her ancient banner of anarchy and rebellion, does it not deeply concern the our of my country to be known that her most intelligent and exalted sons have no communion with a body which dares to teach the worse than Popish error, that the vox populi is to bear down and drown the voice of the law,—and which, in defiance of the first principles of a Christian monarchical government, would seek to maintain the dogma that the decisions of the Supreme Courts, including Parliament itself, are to be scouted and set at defiance, if at variance with the notions of a small section of the community. Yes, Sir-as a lover of the itish Constitution, as a lover of my native land, I rejoice and bless God that so many of her high-souled nobility are members of a Church which teaches that loyalty and obedience to the which has not yet ventured to blot out of her Bible these solemn words, "Submit yourselves to every ordinance of man for the Lord's sake." Nobly did my dear Church act up to this rule. For near a century she submitted, without a murmur, to a series of persecutions without a counterpart in modern times. She submitted in silence and meckness—and she is now beginning to receive her reward. I repeat, Mr. Editor, that in cumstances we have good cause to congratulate our selves that our aristocracy have had the virtue to stand by their spiritual mother. The fact does honour to themselves, and proves the sterling nature of their Church's teaching. She is

SCOTTISH EPISCOPACY AND THE SCOTTISH PEERAGE. To the Editor of The Church,

ely

HTY

appy

he most ling the ling that ling that palians. It, before I am the

SIR,—I have Just read, in the Montreal Commercial Mesons ger, an editorial in which you are very flatly accused of FALSE-Hoop, reckless assumption, &c., for having asserted that "the greater proportion of the land in Scotland is owned by Episcopalians," and that "of the Peerage of Scotland scarce half a dozen are members of the Kirk." The Editor of this print must either be a very ignorant person, or one who belongs to the "Richie Moniplies" family, a class of my countrymen, who for the credit, as they deem it, of Old Scotland, are prepared on any occasion to swear that "the North Loch of Edinburgh is equal is the state of the state equal in magnificence to the Thames at London." The accuyour statement, however, cannot be shaken by any huch as attempted to be contradicted. You quoted, I observe, the statement of Mr. William Chambers, of Edinburgh, in his "Book of Scotland," on this head; but the Messenger, I perceive, in quoting from you, very prudently omits this extract from Chambers, which you gave in proof of your statement,—knowing well that his extract grant was the standard assertions would not stand ing well that his own unsupported assertions would not stand for a moment, in the estimation of any intelligent Scotchman, opposition to the statistical information of Mr. William Chambers. I have the pleasure of knowing the Messrs. Chambers. nately, and fearlessly assert, that there is not at this moment in Scotland an individual so well versed in its statistics as Mr. William Chambers,—or one who, from the integrity of his character, may be more safely relied on in any statement he may make on this subject. In fact, I have always found him as unrivalled for his subject. In fact, I have always found him a unrivalled for his statistical information, as his brother, Mr. Robert, is for his acquaintance with the traditional history and antiquities of Scotland. The Messenger, having vapoured for some time about your assertion as to the proportion of the land of Scotland owned by Episcopalians, proceeds in the true Richie Moniplies" style, to give a list of Scotlish Peers, who, he says, are Presbyterians, and adds by ways of a clember, that he says, are Presbyterians, and adds, by way of a elencher, that, with a very slight exertion of memory," he could name "multitudes" of others. The names which, with this exertion of memory, he gives are the following:—The Marquises of Breadalbane, Lothian, and Tweeddale, The Earls of Dalhousie, Rossyn, Morton, and Camperdown, The Lords Belhaven, Melville, Appier, Kerr, Kinnaird, Kinnoul, and Mansfield. Unfortunately for the veracity however of the Messenger, in this list there are not less than three-fourths in number who are Episans. The Marquis of Lothian is a member of the Epis copal Church, and so was his father, the late Marquis, who was a munificent contributor to the erection of one of the principal a munificent contributor to the erection of one of the principal Edinburgh, and, when he died, I remember perfectly of the Rev. Archibald Alison reading the service of the Church at his funeral, in Newbottle Kirk, which was thrown thrown open on the occasion to accommodate the numerous body of the tenantry who followed the Marquis to his grave.—
I distinctly I distinctly remember, too, the profound impression which Mr. Alison's manner and unrivalled elocution produced on all who were then present. The present Marquis follows in the footsteps of his father. He has a brother in the Church of England, and has subscribed 500l. to the Episcopal College of Perth,—a munificent munificent sum, when his comparatively moderate income is taken into account. The Earl of Rosslyn is also an Episcopalian. lian, at least I know very well that when, as Lord Loughb the commanded a regiment of dragoons at Edinburgh, he was most exemplary in his attendance upon the services and the communion of the Episcopal Church. The Earl of Morton is likewise an Episcopalian. His brother, the late Earl, who was for several the most income of the communion of the Episcopalian. several years Lord High Commissioner at the meetings of the General Assembly, was a scape-grace of a person; but the Present Earl is a steady and exemplary Churchman, and a communicant, I forget which, either of St. Paul's or St. John's Chand Chapel, in Edinburgh. Lord Camperdown is a member of the Rev. Dean Horsley's Church in Dundee. Lord Melville is, I that his eldest and gallant son, Colonel Dundas, who was in this Ovince, avowed himself a member of the Episcopal Church, h a speech delivered by him at Woolwich, on laying the oundation stone of a Presbyterian Chapel. The present Lord Napier is, I think, a minor,—his father, the late Lord, having lied as Plenipotentiary in China. All the Cadets of the Napier aily are Episcopalians, particularly Mr. Mark Napier, the and the Covenanters," who is an uncompromising Episcopalian.
The next Peer stated in the Messenger's list is Lord Kerr—but his knowledge of the Peerage of Scotland. Lord Kinnaird is the Riowledge of the Peerage of Scotland. Lord Kinnaird is present anti-corn-law agitator, and may or may not be a presbyterian. The Kirk, however, is very welcome to claim amongst the number of her adherents. Of Lord Kinnonl have no knowledge, but rather think he is an Episcopalian, at least, I never heard him mentioned before as being a Presbyterian. The last on the list is Lord Mansfield. The late Earlevy one knows was a highchurchman and tory, and the

the Episcopal Chapet at Perth. His son, Lord Stormont, and now Earl Mansfield, walks, I am entitled to presume, in his father's footsteps. Like him, he is a good conservative, and it is not very likely that he has renounced Episcopacy, in which he was brought up, and become a Presbyterian. I have now gone over the Messenger's regular list of Scottish Peers, and have, I think, satisfactorily, shown that, at least, three-fourths have, I think, satisfactorily shown that, at least, three-fourths of them belong to the Episcopal Church. Of this I am certain, that I know somewhat more of the Scottish Peerage than the Editor of the Montreal Messenger.

The most extraordinary of the Waying bold, he has the his bouncers however is yet to come. Washing bold, he has the hardihood to assert that the Duke of Buccleuch is a Presbyterian to the core. Unfortunately for the Messenger I can give the most unqualified contradiction to this assertion. It so happens that his Grace, as his father and angelic mother were before him, is a member of the small Episcopal Church at Musselburgh, (my own native town), where, when he is residing at his palace at Dalkeith, he regularly attends, at least uniformly at Christmas and Easter, where, together with his Duchess and the servants of his household, he receives the Holy Communion. This I can verify from my own personal knowledge. The Chapel at Musselburgh has been in existence since the revolution of 1688,—its first minister having been the Rev. Mr. Irvine, (afterwards a Bishop of the Scottish Episcopal Church) the ejected minister of the parish of Inveresk: and the Duke prefers joining with the little congregation who are there assembled, to going to the numerous and fashionably attended congregations in Edinburgh,—because his father and mother were members of the same congregation before him. The Messenger, too, if he will take the trouble to look into the debates of Parliament, will find that his Grace has, on several occasions in the House of Peers, avowed himself a member of the Episco-pal Church. The fact, also, of his having subscribed 1000l. to the Scottish Episcopal College, does not look very like as if he were, as the Messenger states, "a Presbyterian to the core."—
The Messenger also asserts that the Duchess of Sutherland and "her family" are Problement of the Core." her family" are Presbyterians. If this is the fact, it is not a little remarkable that, on the occasion of the death of the late little remarkable that, on the occasion of the death of the late Duke of Sutherland, the Rev. Edward Ramsay [of the Episcopal Church] should have been sent for all the way from Edinburgh, upwards of 200 miles, to read the funeral service at Dornoch Kirk, (I think), where his Grace was buried. This, too, does not look very like as if "the Duchess of Sutherland and her family more Possbytaniana".

family were Presbyterians." I have now done with the Presbyterian Editor of the Com I have now done with the Fresbyterian Lattor to the mercial Messenger, and conceive that I have sufficiently exposed his ignorance, and proved that the charge of "recklessness of assumption" which he has brought against The Church, ought to be transferred to himself. I shall now conclude, by warning him to be more careful in future in regard to what he says on the subject of Scottish Episcopacy. Any mis-statements or falsehoods on this subject, he may rely upon it, shall meet with an open and instant exposure, for

"A chield's amang them taking notes, And faith he'll print it." I am, Sir, your's respectfully,

P.S.—Since writing the above, I have fallen upon a copy of the Edinburgh Almanack, for 1837, from which I extract the following list of the sixteen Scottish Representative Peers. I have marked the members of the Episcopal Church with a †, and the adherents of the Kirk with a *, from which you will observe that in this illustrious body, dear to every Scotchman,

"Whose ancestors, in days of yore,
Thro' hostile ranks and ruined gaps
Old Scotia's bloody Lion bore,"
there are only two Presbyterians, viz., the Earl of Selkirk and the Marquis of Tweeddale. The Marquis of Tweeddale I have the Marquis of Tweeddale. The Marquis of Tweeddale I have marked as a Presbyterian, although I have some doubts on the subject. The rest, with the exception of the Earl of Selkirk, are all members of the Episcopal Church of Scotland. I have also looked over the list of the whole Peerage of Scotland, amounting in number to eighty-four, and find that the proportion of Presbyterian Peers is in a RATIO even less than in the list of the sixteen Representative Peers which is subjoined:—

3	list of the	sixteen Represen	Catalyo I com	
1	SCOTTISH REPRESENTATIVE PEERS, ELECTED EVERY PARLIAMENT.			
1		TM-41-	Name.	Accession
A	Creation.	Title. Birth	David Ogilvy	1896
8	+ 1639 Airl	ie, Earl of 1785	Take Asbuthnot	1000
1				
2				
8				
H				
8	T 1442 FULL	Baron 1765	Francis Gray	1807
ı	† 1445 Gra	y, Baron 1760	Alexander Home	1700
8	† 1605 Hon	ne, Earl of	David Leslie Melville	1000
9	+ 1641 Lev	en, Earl of 1785	David-Leslie Melville	1820
8	+ 1458 Mor	ton, Earl of 1789	George-Sholto Douglas .	1827
8	+ 1696 Ork	ney, Earl of 1803	Thomas J. Hamilton Fitz-M	Maurice 1831
	+ 1628 Rea	v. Baron 1778	Eric Mackay	1797
7	1 3 4 4 F C-14	Davon 1785	Alexander-George Fracor	1702
	+ 1C4C Sall	cirl Farl of 1800	Dunbar-James Douglas . Charles & Clair James A. John-Laurence	1890
7	" 1040 Sen	AITK, Edit Of 100.	Charles St Clair	1020
	+ 1480 Sin	athallan Vice 176	James A. John-Laurence	CIL - 100
	1 1080 SCF	athanan, visc. 170	Drummond	Unailes
	1 115512 1251		Translation of the state of the	1824
•	* 1694 Twe	eeddale, Mar. of 178	7 George Hay	1804

ST. JAMES'S CATHEDRAL ON CHRISTMAS DAY. To the Editor of The Church.

-Every one must have been struck with the unusually Str,—Every one must have been struct the unusually graceful manner in which our Cathedral Church has been deco-rated for the festival of the Nativity. The good taste and ready zeal of those individuals of the congregation who came forward to offer their services, in thus adorning the Sanctuary of God, are most praiseworthy. Let us retain as long as possible these are most praiseworthy. Let us retain as long as possible these kindly English usages,—these eloquent Church-customs. An Editor of the Messenger seems to be. In regard to the large Proportion of the land held by Episcopalians in Scotland, the statement you have made has, at home, been reiterated in all sorts of publications, and never, to my knowledge, been even so much as attempted to be contradicted. You quoted, I observe, tuity of the Church's hopes, and the undying freshness of the Church's consolations,—then often the most perceptible when other comforts have dried up and withered. In our fatherland, how many happy memories of it cluster, at this period of the year, around filial and faithful hearts!—we should have seen year, around final and faithful hearts!—we should have seen the fir, the laurel, the box, and the gay glistening leaves and berries of the Holy-tree,—as correctly we should call it, from the hallowed use to which it is thus annually put. In these latitudes, we select with great propriety, as our evergreen and festive decoration, the Hemlock, (Abies Canadensis), and the coral-drops and class bears of the Teachers. coral-drops and glossy leaves of the Tea-berry, (Vaccinium ovatum), both so graceful and so richly aromatic that, by an Eastern mind, susceptible of the poetry of things, they might easily be classed with the myrrh, aloes and cassia, and other fair and sweet-smelling natural emblems of Scripture: "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together." (Is. xli. 19). How beautiful is the idea, when the establishing of a branch of the Church in a wild beather country, is the compared to the planting of a wild, heathen country, is thus compared to the planting of grove of evergreen in the midst of a barren waste! And how true a tale does this figurative language tell of the contrast exhibited by a true branch of the Church of God, when standing in all its integrity, dignity, stability, are immortality, in the midst of the stunted, withering and withered vegetation of a soil sterilized by the effects of pride, ignorance, and pettiness of

> In addition to our Hemlock-tree being made an appropriate Christmas decoration, might we not, by its use, retain among ourselves and our children another British association? Might

we not make it supply, in our rural church-yards, the place of the venerable Yew,—a tree to which it bears no slight resemblance, though differing, I believe, in species?

The Choir, excellent as it has become of late, quite surpassed itself in the brilliancy and grandeur of its execution on Christmas day. The selection of anthems was most appropriate. The mas may. The selection of anthems was most appropriate. The fine triumphant music of Haydn's "Wake the song of Jubilee," and the rich mixture of varied melody in his noble chorus, "The heavens are telling the glory of God," were very impressive and most elevating to the devout mind. Colonel Forlong, of the 43rd regiment, merits the thanks of the congregation for of the 43rd regiment, merits the thanks of the consergation for the obliging manner in which (though his doing so was attended with interruption to the general routine of the regiment) he permitted the band to attend for practice, previous to the great festival of Christmas. This entering of all classes of the community into the gates of God's house with thanksgiving, and into His courts with praise, on an occasion which all Christenfestival of Christmas. This entering of all classes of the community into the gates of God's house with thanksgiving, and into His courts with praise, on an occasion which all Christendom observes,—this consecration to God's honour of the instruments of martial music, this expression of great joy with trumpets also and shawms, and sound of the cornet, were all most impressive and highly seasonable, as well as Scriptural and primitive;—and I must suppose that these circumstances, conjoined with the reverent demeanour of the dense assemblage, the cheerful aspect of the spacious temple, flooded as it was through its dimmed windows with a mellow but joyous sunlight, and, beyond all, the dignified, most worthy, and unequalled services of our Church for the sacred occasion, must have been very striking, and perhaps even prepossessing to the many strangers, not members of the Church, who were present. They were of course enabled to join in our service in consequence of their own places of worship being closed,—their spiritual pastors and masters having thrown off, together with the regimen and discipline of the Church Catholic in all ages and every where, the observance also of those festivals and fasts that have distinguished Christians from the very first.

The temporary Mitre placed in front of the East (i. e. North) window might suggest to the Churchwardens or others in authority the propriety of having some permanent emblem of this description in the Church. The usual place for such a symbol is immediately over the cathedra or throne.* The little

[* The word "throne," applied to a Bishop's seat, is an incidental but very pregnant proof of the Apostolic origin of Episcopagy. It was our Saviour's promise to the twelve Apostles, of whom Bishops are the successors, that they should sit upon twelve "thrones," (Matt. Xi. 28.)—ED. Ch. []. The sound observed the comment of the propersion of fire definition of the great content of the propersion of fire the successors, that they should sit upon twelve "thrones," (Matt. X

In the mean time I may be allowed to say that the Messenger is altogether at fault in claiming the Duke of Buccleuch as a Presbyterian. To use his own guarded language, the assertion is "utterly without truth." The thing is almost too ridiculous for serious answer. His Grace is not only an Episcopalian to restrict the serious answer. His Grace is not only an Episcopalian to restrict the core," but is the leading patron of the Scottish Episcopal Chareh Society, and a most liberal donator to its funds. He noticed by the Press, the sacred Mitre is designated as a "mark of the Beast," i. e. of the Serpent, the symbol of the Spirit of Evil. We are assured in Scripture that there is but one unpardonable sin; and the Saviour referred to it when some im donable sin; and the Saviour referred to it when some impiously attributed to the power of Satan, the works which he did by the power of God. How closely the unhappy author of the pamphlet referred to, may be (ignorantly I hope) verging upon the committal of the unutterable offence, I affectionately beg of him to consider. It is well known that the Mitre, particularly in respect to its pointed and divided where originated in larly in respect to its pointed and divided shape, originated in the fact that the Holy Ghost came down upon the first Apostolic Bishops in the outward and visible form of cloven tongues

The loyal and at this moment very significant device of the Three Plumes,—won for England at Cressy, and now about again to be beloved afresh throughout her broad domains, from East to West,—reminds me that it is usual in the Churches of England to have the Royal Arms emblazoned conspicuously of England to have the Royal Arms emblazoned conspicuously on the walls. Such was the case in St. James's Church, when a structure of wood. Perhaps this omission will speedily be supplied in its present more durable successor. The effect upon all, both the mature and the maturing, would be good. The venerated escutcheon of England would remind them of the whild the alone under God protects a contract of the state of t ield that alone, under God, protects us at this instant from shield that alone, under God, protects us at this instant alone traitors at home, and enemies abroad. Our connection with the foremost nation of all the earth would be brought to our recollection at solemn moments, and in places where, at the same time, we could with propriety offer up our grateful adorations for that and all other of the Divine mercies. Patriotism such as this, resting on a solemn attachment to the monarchy, and a constitution constructed on Scriptural precedent, is peculiarly a CHURCH-PRINCIPLE. Is it not for this that the Church s resisted and most wickedly vilified by the enemies of social order, both here and in the parent land? That God may for-give them, for they know not what they do, is the sincere prayer your's, with great respect, Toronto, St. John's Day, 1841.

Canada.

SIR CHARLES BAGOT .- A fatality attends the voyage of His Excellency. He sailed from Portsmouth, in the Illustrious, on the 16th November, but was compelled to put into Falmouth, on the 22nd, and did not sail thence until the 25th. He is not expected at Kingston before the 20th January.

NEW APPOINTMENTS.—It seems certain that Dr. Dunlop, and Mr. E. W. Thomson, who defeated Mackenzie in the Second Riding, are the Wardens for the Huron and Home

THE CASE OF MR. CHARTIER, A LOWER CANA-DIAN PRIEST. (From the Montreal Gazette.)

"La Gazette du Quebec of yesterday, contains a retraction by the Rev. Mr. Etne. Chartier, priest, of his errors of opinion and conduct, in regard to the political events of 1837. Mr. Chartier, we believe, is a native of St. Pierre Rivere du Sud; studied law in this city, and afterwards entered into the Ecclesiastical state, became a Professor, at St. Anne, from which he was removed, in 1829, and in 1837, was Curate at St. Benoit, in the County of Two Mountains. He sided with the insurgents of that County, and after the affair of St. Eustache, removed to the United States, and has also been in France. We cannot doubt of the sincerity of his retraction. We believe he was the only Roman Catholic Clergyman, who, in opposition to the Mandement of the late Bishop Lartigue, decidedly espoused the

cause of the insurgents.—Quebec Gazette."

The name of Messire Etienne Chartier, Cure of St. Benoit, was conspicuously before the public, in 1837, as one of the only two Roman Catholic Clergymen, who so far forgot their duty to God and man, as to connive at, or abet, an impious insurrec-

Long before the outbreak, M. Chartier became notorious as a political propagandist and partizan. At the altar, and from the pulpit, he had stood forth as the apostle of Papineau, and the missionary of revolt; and, however unexpected by him, the cruel outrages which marked the footstesp of the insurgents in the County of Two Mountains, must, in a great degree, be ascribed

to his peculiar influence and example.

He escaped from the scene of his unhappy ministration, and has since been a wanderer in foreign lands. He has been in the United States, and, we are told, in France. If so, he has been taught experience by travel, and by actual comparison of men and things in other countries; and we, therefore, feel no surprise at the recantation and renunciation of his political er-

rors, as recently published.

In the United States, he has probably, made a becoming pilgrimage to the ruins of Mount Benedict, and he has learnt, amid that scene of desolation, what protection Republican in-stitutions afford to an obnoxious creed, however innocent. stitutions afford to an obnoxious creed, however innocent. He has been taught that neither sex, nor age, nor the solemn shrines of religion, nor the peaceful shades of learning, can be safe from pollution, beneath a form of government where crime can be palliated as an irrepressible ebullition of popular will, and society is pronounced to be a malefactor superior to the law.

In France, he has beheld a scene more awful and appalling still. He has seen a land in which the altar and the throne have been periodically descerated—in which morality is a jest, and religion a mockery. He has heard there of ancient Princes slaughtered and proscribed—of a blameless Priesthood banished and pillsged.—and of time-honoured institutions shattered and

and pillaged,—and of time-honoured institutions shattered and overthrown. He has found armed despots on the Throne stoled hypocrites at the altar—infidelity a household word—and the law of the land administered by the bayonet.

He has returned from thence to his native Canada—a

a country which once possessed, and possesses still, more of the elements of peaceful and permanent happiness than any country upon earth; where, if opulence is unknown, poverty, the abject poverty of other lands, is unfelt; where the people know abject poverty of other lands, is unlett; where the people and nothing of the law beyond the protection and security it confers—nothing of taxation beyond what is required for their own immediate purposes, and for the modest support of an exemplary Clergy: where the leprosy of unbelief is, as yet, unknown; and where religion and toleration, by God's blessing, walk Heaven-ward, hand in hand—alas! that

"What we have, we heed not to the worth Whiles we enjoy it."

Whiles we enjoy it."

The Reverend gentleman has, unquestionably, marked all this, and digested it well; and we carnestly hope, that, in the letter he proposes to address, on this subject, to his ancient parishioners, he will teach those, who have hitherto known no better, to appreciate justly the blessings they enjoy—to thank that Providence, which has bestowed upon them a healthy climate and a productive soil—laws under which they have thriven, in despite of rebel and demagogue—and a Gevernment, capable not only of protecting the veriest outcast against the fury of the mob, but to protect the mob itself, in its most frantic mood, from the consequences of its own excesses.

Messire Chartier will thus give an earnest of his wish to make the best and only reparation to the offended laws of God

make the best and only reparation to the offended laws of God and man, which it is now in his power to offer, in which be

coming spirit, we accept and cheerfully translate the concluding sentence of his political recantation:—
"In conclusion, I disavow the past fully and entirely. I retract, without restriction, all that I have either done or said is present of the in support of the movements of 1837; and my most lively -my most ardent wish is, that all those who were in any way influenced by my conduct then, should re-unite themselves to their clergy, restoring to it that entire confidence, of which it continues to shew itself so worthy."

Later from England.

damp, which took place at Messrs. Day and Twibell's colliery, by which thirteen persons lost their lives.

An extensive fire took place at Barrowfield Glasgow, in the cotton spinning works of J. Bartholomew & Co. The loss is estimated at £40,000. The portion of the mill destroyed contained 25,000 spindles, and upwards of 500 persons have been thrown out of employment.

TORONTO MARKETS.—The following are the only alterations since our last :—Barley, # bushel, 2s. 6d. @ 2s. 9d.; Hay, # ton, 3l. 15s. @ 4l.

HOME DISTRICT CLERICAL ASSOCIATION. The Clergy of the Home District are respectfully informed that the next Meeting of the Association will be held (D. V.) on Wednesday, 5th January, 1842, at the desire of the Rev. V. P. Mayerhoffer, at the house of Mr. Valentine Keffer, near St. Stephen's Church, Vaughan. The punctual attendance of the Brethren is particularly requested, as business of an interesting and important nature is to be brought before them.

ADAM TOWNLEY, Sec. H. D. C. A. Thornhill, 21st December, 1841.

Upper Canada College.

A T the ANNUAL PUBLIC EXAMINATION, De cember, 1841, the following rewards of merit were ad Mis Ercellency the Gobernor=General's Prize.

I. CLASSICS AND MATHEMATICS.
(Subjects: Virgil. Æn. ix.—Homer. Il. x.—Composition in Latin verse and prose-Arithmetic and Algebra-Euclid, b.

i, ii, iii, def. v, and b. vi.) I. Crookshank, G.

II. CLASSICS.

(Subjects: Virgil. Æn. ix—Homer. II. x—Horace, Ars
Poet.—Longinus, Extracts from in Collect. Græc. Majora—
Composition in Greek and Latin verse and prose. II. Hagerman, J. T.

III. MATHEMATICS.

(Subjects: Arithmetic and Algebra-Euclid, b. i, ii, iii, def. v, and b. vi-Logarithms, Trigonom. and Conic Sect .- Me-

chanics.) III. Weller, W. IV. FRENCH.

(Subjects: Henriade, chant. iii, (examin. conducted in French)—Civil History of France under Henri, III. and IV., and Louis XV.—Literary History in the Age of Louis XIV.— Translation from Eng. into French.) Iv. Crookshank, G.

V. ENGLISH.

(Subjects: Civil History of England to the present period— Literary History under Anne, George I. and George II.-Geography and Arithmetic—Composition on a subject propos at the time.) v. Sadleir, C.

Principal's Prizes.Crookshank, G. Head Monitor (Wickson, A. Forms and Partial Class..... Arnold, W.

Preparatory School ... Bethune, A. Boys specially noticed for Good Conduct: Doel, W. H. Bethune, J. G. Crookshank, G. M'Farland, J. C. Draper, H. R. Weller, W. Patrick, E. Bethune, N. (Crooks, D. Molson, A. Dyett, W. Baldwin, W. Barnum, J. Price, E.

Robinson, C. Taylor, Ar. Cockburn, R. (Baldwin, E. (Walton, G. T. Macaulay, J. J. Draper, W. G. Arnold, W. Bethune, A. Boulton, J. Draper, Anderson, G. Dampier, H. Boulton, D. Chewett, W. Maule, A. McKenzie, R. Thompson, C. (McLeod, N. Boswell, G. Jackes, F. Crooks, A. Williams, H.

Clarke, G. M. Grasett, E. Roaf, J. Bethune, Jas. Smart, R. W. O'Hara, W. Barber, G. A. Boulton, C. Bethune, J. W. (Sadleir, C. Jones, J. Kingsmill, J.

M'Leod, J. Jessopp, H. B. College Prizes, Wonours and Distinctions.

I. Prizes. 1. (Subject. Acts, chap. xii. to xxiii.; English and Greek

1. Connolly, J. H.

(Special). Jones, E. C.

2 & 3. (Subject. Acts, chap. xii. to xxiii.; English text and general information.

2. Grasett, E.

2. W.

3. Arnold, W.Wedd, W. 1. (Subject. "Xerxes at Abydos.") EnglishSharpe, A. Essay: (Subject. "Influence of Habit.")

Reading......McKenzie, M. Drawing (Surveying and Engineering): 1. Bethune, N. (Special). 2. Chewett, W.

Good Conduct (Boarding House): Weller, W. Connolly, J. H. FOR DILIGENCE AND PROFICIENCY DURING THE YEAR IN

CLASSICS .- 7th Form: Crookshank, G .- 6th: Baldwin, E. -5th: Wedd, W.—4th: Cosens, S.—3d: Arnold, W.—2d: rooks, A.—1st: Patrick, E.—Preparatory school: Dampier, H. MATHEMATICS.—Macaulay, J. J.; Wedd, W.

FRENCH .- Wedd, W.; Wickson, A. ARITHMETIC.—Gildersleeve, O.; Crooks, A. GEOGRAPHY.—Crooks, D.; Crooks, A. WRITING.—Woodruff, J. C.; Crooks, A.

FOR PROFICIENCY IN THE SUBJECTS PROPOSED AT THE EXAMINATION. 7th Form: Crookshank, G .- 6th: Macaulay, J. J .- 5th:

Wedd, W.—4th: Cosens, S.—3d: Arnold, W.—2d: Crooks, A.—1st: Doel, W. H.—Preparatory school: Dampier, H. II. Honeurs.

1st Class.—7th Form: Connolly, J. H.—6th: Robinson, C.—5th: Roaf, G.—4th: Wickson, A.—3d: Thompson, C.—2d: Clarke, G. M.—1st: McFarland, J. C.—Preparatory

2d Class.—6th Form: McLeod, N.—3d: Gildersleeve, O.; Anderson, G.—2d: Kingsmill, J.; Overfield, C.—1st: Ritchey, R.—Preparatory school: Jackes, W.; Barber, E. III. First Places.*

GREEK.—7th Form: (Sophocles, Edip. Rex) Connolly, J. H.; (Plato, Crito) Crookshank, G. and Connolly, J. H. aquales.—6th: (Homer, Iliad, b. i.) Robinson, C.—5th: (Lucian, Dialogues in Analect. Grace. Min.) Wedd, W.—4th: (Valpy's Greek Delectus) Cosens, S.—3d: (Accidence) Arth. Wedd Thompson, C. aquales.

(Valpy's Greek Delectus) Cosens, S.—3d: (Accidence) Arnold, W. and Thompson, C. æquales,
LATIN.—7th Form: (Horace, Sat. b. ii. 3. and Epist. b. ii.)
Connolly, J. H., Hagetman, J. T. and Crookshank, G. æquales;
(Horace, Odes, b. iv.) Crookshank, G. and Connolly, J. H. æquales.—6th: (Cicero, pro Deiotaro) Robinson, C.—5th:
(Sallust, Bell. Jugurthin, portion of) Wedd, W.—4th: (Ovid, b. xiii. 1) Cosens, S.—3d: (Phædrus, b. iii.) Arnold, W.—2d: (Lectiones Selectæ) Clarke, G. M.—1st: (Lectiones Selectæ, portion of) Doel, W. H. and McFarland, J. C. æquales.—Pren. School: Boswell, G.

lectæ, portion of) Doel, W. H. and McFariand, S. C. aquades.

—Prep. School: Boswell, G.

GEOMETRY.—7th Form: (Euclid, b. i, ii, iii and vi) Weller, W.—6th: (b. i, ii, iii and vi) Macaulay, J. J.—5th: (b. i, ii and iii) Wedd, W.—4th: (b. i) Wickson, A.

ALGEBRA.—7th Form: Crookshank, G.—6th: Macaulay, J. J.—5th: (to end of Quadratic Equations) Wedd, W.—4th: (to end of Simple Equations) Cosens, S. and Wickson, A.

NATURAL PHILOSOPHY (Elements of) - Crookshank, G. Logic.—Crookshank, G. French.—7th Form: Crookshank, G.—5th: Wedd, W.

-4th: Cameron, C.; Par. Class: Crooks, D.-3d: Anderson, G.-2d: Clarke, G. M.
LATIN EXERCISES.—4th Form: Wickson, A.—3d: Ar-

nold, W .- 2d: Crooks, A .- 1st: Billings, W. H. nold, W.—2d: Crooks, A.—1st: Billings, W. H.

HISTORY, GEOGRAPHY, AND ANTIQUITIES.—6th Form:

McLean, T.—5th: Jones, C. and Sadleir, C. æquales.

HISTORY.—4th Form: Wickson A.—3d: Gildersleeve, O.

—2d: Crooks, A.—1st: Patrick, E.

ARITHMETIC.—4th Form: Bethune, J. G.—Part. Class:
Barnum, J.—3d: Anderson, G.—2d: Crooks, A.—1st: Doel,
W. H.—Prep. School: Jackes. W. GEOGRAPHY .- P. Class: Crooks, D., Barnum, J .- 3d Form:

Gildersleeve, O.—2d: Crooks, A.

MAPS.—P. Class: Barnum, Assiginack.—3rd Form: Gildersleeve, O .- 2d : Crooks, A.

* The second and third places are not publicly noticed, but they are regarded in the adjudication of the Examination Prizes and Honours.

WRITING .- 6th Form: Draper, W. G .- 5th: Woodruff, J. C.—4th: Cameron, C.—P. Class: Crooks, D. and Barnum, J. aquales.—3d: Molson, G.—2d: Crooks, A.—1st: McFar-

BOOK-KEEPING .- Crooks, D.

GEOMETRICAL DRAWING, SURVEYING, AND PERSPEC-TIVE.—7th Form: Crookshank, G.—6th: Baldwin, E.—5th: Woodruff, J. C.—4th: Cameron, C.—P. Class: Crooks, D.

"-3d Form: Ridout, T.
READING.—7th Form: Connolly, J. H.—6th: Draper,
W. G.—5th: Grasett, E.—4th: Cosens, S.—P. Class:
Crooks, D.; Barnum, J.—3d Form: Gildersleeve, O.—2d:
Molson, J. D.—1st: Ritchey, R.—Preparatory school: Dampier, H.

Spelling .- 2d Form: Clarke, G. M .- 1st: Doel, W. H. -Preparatory school: Dampier, H.

JOHN M'CAUL, LL.D.,

Principal U. C. College.

U. C. College,
December 27th, 1841.
N. B.—The vacation will terminate on Monday, January
10th, 1842, on which day the Examination for the Exhibitions, anded by the Council of King's College, will commence.

founded by the Council of King's College, win commence.

Editors of the following papers are requested to insert
the above twice, and send their accounts to Mr. Duffy, Collector, U. C. College:—Quebec Mercury; Montreal, Herald;
London, and Hamilton Gazettes; Kingston and Niagara Chronicles, and Cobourg Star.

UPPER CANADA COLLEGE.

THE first Annual Public Examination for the Exhibitions, founded by the Council of King's College, will be held on Monday and Tuesday, January 10th and 11th, 1842; from 10 to 12 A. M., and from 2 to 4 P. M. The candidates are required to attend previously—at 2 o'clock on Saturday the 8th.

JOHN MCAUL, LL.D.
Principal U. C. College, December 28th, 1841.

A. V. BROWN, M.D. SURGEON DENTIST, KING STREET,

ONE DOOR EAST COMMERCIAL BANK. WANTED.

A STUDENT in the profession of DENTAL SURGERY, by
A. V. BROWN, M.D.
Surgeon Dentis Toronto, December 31, 1841.

HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed on M. C. CROMBIE,

Principal, H. D. G. S. Toronto, 24th December, 1841. WESTERN CANADA CHURCH OF

ENGLAND DIOCESAN PRESS. THE SUBSCRIBERS to this Institution are requested to pay into the hands of the undersigned (or to the Publishers of *The Church*, where it may be more convenient), an Instalment of rive PER CENT. upon the amount of their respective shares, on or before the Tenth day of January next.

H. J. GRASETT, Secretary and Treasurer. 25-4wks

NEW GOODS. THE LATEST IMPORTATIONS.

ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DEYKES & COMPANY'S, Kingsrox, for so small a rate of profit, that an extensive trade only could remunerate.

Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the metropolis, do well to call at this Establishment, and inspect the Stock, which, for Variety and Cheapness, will be found unsurpassed by any House in North America.

Terms:—CASH ONLY, and NO SECOND PRICE.
December 24, 1841.

25-10in

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO.

No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Winter Stock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers: 200 hhds Porto Rico and Cuba Sugars, 30 hhds London Refined Sugar, 85 cases New York Refined Sugar, 400 chests Gunpowder. Hyson, Young Hyson, Twankay, Souchong, and Congou Teas, 200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 20 tierces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 125 pipes and bhds Poot Madeira, Sherry, and Marseilles Wines, from the most respectable Houses in Oporto, Cadiz and Madeira, 20 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business.

ALEX. OGILVIE § Co.

Toronto, December 8th, 1841.

FALL AND WINTER GOODS. THE Subscriber begs to inform his Customers and the Trade generally, that he is now receiving an extensive and well-assorted stock of DRY GOODS, suitable for the season. The goods having been selected with great care, and purchased on the most advantageous terms, in the British Markets, the subscriber confidently recommends them to the attention of the trade—to whom he will sell low for Cash, or on approved credit.

JOHN ROBERTSON GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths, HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, ween Bay and York Streets, having just received direct from the nufacturers a splendid assortment of Watches, Clocks, Jewellery ted Ware, German Silver Ware, Work Boxes, Writing Desks

C. Sc. and which they are determined to survive and which they are determined to survive survives, for Cash.

N.B.—Chronometers repaired and restored to their original sound-acess and precision of performance, also Clocks, Watches, Jewellery, Sc.

Toronto, November 27, 1841.

REMOVAL.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER.

UPHOLSTERER AND CABINET MAKER.

SINERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BRICK PREMISES, corner of Yonge that Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, and hopes, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. by him.

Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness

and dispatch.
Toronto, Nov. 1, 1841. Mr. HOPPNER MEYER. Miniature Painter and Draughtsman. LATE STUDENT OF THE

British Museum and National Gallery, LONDON.
Office at the Corner of Temperance and Yonge Streets, Toronto.

Mr. Wood, Surgeon Dentist,

Mr. Wood, Surgeon Dentist,

Has returned, and continues his office at the same place as formerly, in Chewett's Buildings, King Street, west, where he may be consulted at any hour of the day.

Mr. Wood is well acquainted with all the modern improvements in the method of fastening Artificial Teeth, by pivots, clasps, spiral springs, atmospheric pressure, double plates, &c.; and with the principles which should govern the treatment of Decayed Teeth, irregularities, affections of the gums, and all operations in Dental Surgery—some few of which Mr. W. has had the honiour of explaining to a number of Professional Gentl men and others in this city—to whom, by their kind permission, he is at liberty to refer any stranger who may wish to consult him.

For Artificial Teeth, Mr. W. makes use of Stockton's Mineral Teeth, from Philadelphia, which, for strength, and beauty of colour and shape, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America.

Mr. Wood takes this opportunity to express his graffit e for the distinguished patronage he has received duri ga residence of six years in this city, and begs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remove from the city.

Toronto, October 27, 1841.

BIRTH.

BIRTH At Churchville, on the 18th instant, Mrs. D. Perry, of a son. DIED.

At St. John, N. B., on the 5th December, Eliza, youngest daughter of the Hon. Judge Botsford.

Letters received during the week ending Thursday. Dec. 30th:—
Lord Bishop of Montreal; Rev. S. Givins; Rev. W. A. Adamson;
T. D. Harington Esq. [papers duly sent]; A. Davidson Esq., rem.;
Rev. J. G. Geddes, rem. on acc. Dioc. Press; Col. Prince; Mr. W.
Rowsell, add. sub.; Rev. R. Rolph; Rev. R. D. Cartwright; Z. (2);
J. Burn Esq.; R. Hudspe h, Esq.; P. M. Hamilton.
To Correspondents.—We have occasion to repeat, for the third or
fourth time, that no communication can be even acknowledged, unless
accompanied by the name of the writer. This is the rule uniformly
adopted in Eng and.
We also take this opportunity of mentioning that communications
intended for insertion should be addressed to the Editor, and letters
on business to the Publishers.
R. R next week. Our friends must not think themselves neglected,
if not immediately attended to. We shall make use of the Rev. J. H.
Stewart's address, and many other contributions, at the earliest opportunity.

A MEMOIR OF ANDREW SALL, D.D. (From the Church of England Magazine).

in general, and of the society of Jesuits in particular, of bread and wine what spiritual graces he pleaseth has been so often adverted to in the pages of this ma- without alteration of the elements, as he doth afford gazine, that it is needless in this place to enter into details. It is one advantage, however, arising from the effrontery with which popery has, of late years, raised its head amongst us, that it has brought before sinister intention, in this my declaration upon the was to show himself a faithful, zealous, and affectionate more apostolic discipline, than prevailed in any other. the public many documents respecting individuals previously little known as champions of the truth, who had been blinded by popish superstition and has caused to show, and have already shown them to my renowned chising in English and Irish every Sunday in this city time of Wicliffe, we still find the same zeal and the many valuable works to issue from the press. This must do good. It must enlighten men as to the know- in Spain-and may now enjoy with more advantage, ledge of a system of which they were contented to remain ignorant, and even inclined to palliate some of its enormities; for it has been well observed-"That not expect elsewhere; so, as looking upon a voyage it is a characteristic feature of real excellence, to improve upon acquaintance; but there is something so intrinsically bad about popery, that the more intimately we become acquainted with its genius, the more atrocious * * * * it appears." These remarks fully apply to the case of the subject of the present memoir, and whose name is probably unknown to many of our

Dr. Sall was born in the vicinity of Cashel, where his father had settled in the reign of Elizabeth. After having studied for some time at St. Omers, he was church, Dublin, before the Lord lieutenant and countransferred to Valladolid, in Spain, that he might becil, on St. Matthew xxiv. 15-18; in which sermon come conversant with the rules and institutions of the he showed most forcibly and lucidly the anti-christian He now made great progress in study, and promised fair to become an able advocate of their cause. He became distinguished as a theologianwas appointed successively reader of divinity at Pampeluna, professor at Tudela and Valencia, rector of the Irish college, and lecturer of controversial divinity at the university of Salamanca. Other honours of the highest kind, with various privileges, were conferred upon him. It was at this period that the services of such men were deemed as likely to be of vast importance, and, in his native country, it was thought his aid would be invaluable. The situation of the Romish church in Ireland was peculiarly critical. A loyal remonstrance had been drawn up by Richard Belling, and many influential papists, declaring their willingness to adhere to the king (Charles II.), and renounce the interference of all foreign power, even though the pope should excommunicate them. This, as might be expected, caused no small commotion at the Romish court. Cardinal Barberini sent a letter to the Irish nobility (8th July, 1662), to bid them "take heed of being drawn into the ditch by those blind guides who had subscribed to some propositions testifying their loyalty to the king, which before had been condemned by the apostolic see." After this, the pope's nuncio. at Brussels, July 21, 1662, sent them word how displeasing their remonstrance was at Rome; and that, after diligent examination by the cardinals and divines. they found it contained propositions already condemned by Paul V. and Innocent X. Under these circumstances, it was deemed expedient to send Jesuits to Ireland, and among these was Sall. On his arrival, he found the popish archbishop of Dublin (Talbot) had successfully opposed the remonstrants, who were excommunicated and banished. He was appointed to converse with, and to secure to the church, the popish nobility and gentry in Munster; and it was while staying in the house of a Roman Catholic lord, that he was asked the question-"Whether he thought Protestants could be saved?" Even while in Spair, he had maintained a thesis in the schools, that they could, and the same opinion ne now gave; and he mother church. O wretched Andrew, it would have informs us, that in Spain he had many scruples as to some of the popish doctrines, which he felt assured were wholly repugnant to God's word; but these he smothered, partly through fear, and partly through doubt as to the possibility of the church and pope being fallible. But the change wrought in his mind cannot be better expressed than in his own words:-"Having arrived to this country, disputed often and closely of religion, with several persons eminent in learning and integrity, but principally with the most church—now, an obscure, dusky, and abominable reverend father in God (and mine truly in Christ) his ignis fatuus, leading yourself and others to the precigrace Thomas, lord archbishop of Cashel, present, who, mindful of the duty of a good pastor, did procure to now, an accursed Judas; before, conferring life and bring into his fold this straying sheep, with an unspeakable constancy and indefatigable charity, suffer- life, and light, and grace, blessing and goodness; being, for six years of continual battery, my obstinate fore, called by the hand of God to a most high saving resistance, till at last, by means of his solid doctrine, dignity and honour-now, blindly fallen from that and of the example of his pious and upright life (to into the devil's jaws; before reputed an honest man, the glory of God be I permitted to say thus much here) the Lord was pleased to give me a more clear sight of the errors I was in; yet a full assent I delayed to give, partly fearing that the weakness I felt might be of my capacity, rather than of the cause I maintained-partly frightened with the confusions and dangers which I conceived might wait upon my deserting of the Romish communion, and so betook myself to a most diligent study of the case, leaving no stone unmoved to quiet the trouble of my conscience. reading with indifferent eyes the best writers on both sides, and, though I heartily wished to find the cause I hitherto maintained, justified (for not to run into the terrible inconveniences which human considerations represented to me in a change); yet, assisted by divine grace, and taking for rule of my actions the service and will of God, and the interests of eternity, I resolved constantly to adhere to the party which, with better ground, could render me secure of this higher emolument; when, being in these considerations, there suddenly issued out our sovereign lord the king's proclamation for banishing the Roman clergy, wherewith I saw myself betwixt two extremities, either to continue farther in the country with my ambiguities in disobedience to my sovereign's commands, or to go into Spain, and there be forced to preach and practice doctrines that my conscience did not approve of; and, for a speedy resolution, after earnest prayer to God for the assistance of his divine light in so weighty a matter, I penned down, for better consideration, the reasons I heard, read, and conceived, against the Romish tenets controverted. I also carefully perused, and seriously reflected upon, the thirty-nine articles, canons, and liturgy of the Church of England; and, all well considered, I concluded the way of the Church of England to be safer for my salvation, than that of the Roman Church. Wherefore, I resolved to declare, as I do hereby seriously and in my heart, without any equivocation or mental reservation, in the presence of Romish tenets against them to be false and supersti-

on the Church of Rome, chiefly designed to shew its apostolic, idolatious, and antichristian character, compiled by a lay member of the Church of England." London: Seeley and Burnside; Seeleys. It contains a great mass of most valuable matter. We cordially recommend it.—ED. CH. OF ENG. MAG.

words, whereas Christ saith in the like tenor that he The crafty and subtle policy of the Romish church | ment, Christ being able to annex unto the receiving the spiritual grace of regeneration in the waters of baptism without alteration in the substance of the present juncture, may hinder the spiritual benefit lord archbishop his grace, which certify that I enjoyed going thither upon the account I was to go-such degree of honour and commodity as possibly I may thither, continuing my former profession, nothing occurred to my mind but pleasure, applause, and honour; and, turning my eyes on my present resolution, mountains of crosses and dangers did affright me. But, in these perplexities, I have chosen rather to suffer crosses here, with satisfaction of conscience, than to enjoy honours that other way, accompanied flesh would follow my example in examining the truth remarkable that the only English reformers, save with the tortures of a checking conscience, and the unworthiness of a dissembling life." On the 5th of July, 1674, he preached at Christ

> errors of the Romish doctrines. Such a bold avowal on the part of Dr. Sall-for he had the degree of D.D. conferred upon him by Trinity college-as that already adverted to, drew down upon him, as might have been expected, the fury of his opponents. He says-"There was nothing that was bitter, nothing that was venomous and virulent, that they did not cast out against him; all said he was infected with heretical depravity; many declared he was nothing but a rank Having publicly renounced his errors, and atheist." conformed to the church of England, the pope, to induce him if possible to return to popery, assured him of absolution and entire remission if he would do so, but threatening him if he would not. Of this he took no notice, and accordingly was assailed by many writers. who applied to him the most opprobrious epithets .-A specimen of one of these will show the spirit of his opponents-"The restless and hellish labours of some eudo-prelates, in compassing sea and land to make one proselyte, are very strange; whereas apostates, made their apostles, can be little purchase to protestants, and the loss of [Roman] catholics much less, they having been twice dead and canker-eaten branches. that could produce no fruit while united to the stock much less could they after their separation. Their endeavour is not to go far off, and convert pagans from the worship of dead idols to serve the living God but rather to pervert illuminated Christians; to corrupt and evacuate the sovereignty of Christ's faith. by novel devices, foul lies, and forgeries, is their main ambition. The main reason that put the author upon the sudden contrivance of this small tract, was to give a seasonable check to the despiteful malice, venom, and brawny-faced impudence of the renowned wight, vile apostate, and professed enemy to Christ-Andrew Sall; to dash back all his shameless and thundering brawling strains of profound and wonderful nonsense, in his late open, avowed, and dirty practices in Dublin and elsewhere-all no better stuff than old worn-out bold railings, and false ignorant accusations been more advantageous to you, to have your living body fastened to a rotten, putrid carcase, than to have your soul fastened to the darkness and loathsomeness of cursed heresy and apostacy. Now do consider the infinite advantages, prerogatives, and dignity of your former happy state, and compare it with your present deplorable, cursed, and most black condition. You were vir apostolicus—now apostata, vilis dictu; before, a most resplendent star in the firmament of the true pice of eternal perdition; before, a religious priestgrace on others-now, you are left destitute of all questuosus mercator-now, fugitivus apostatu et seditiosus sectarius factus; before, raised from a Sall to be a Paul, a preacher of the word and penance-now, turned to be a Saul, a persecutor, and warring in a most furious manner against the heavenly witnesses of true faith, and so you are become a wretched, lying, vile protestant, wallowing, like a sordid, nasty, stinking sow, in the mire of liberty, libidinous lust, and

drooping soul-mind eternity." Will it be believed that such foul expressions issued from the pens of those who could not but acknowledge, and who did, in their own writings, acknowledge that Sall's temper was most amiable—his learning most circumstances after his renunciation of popish error. profound—his intellectual powers of the highest order | According to one account, he never received any beguage have issued from a protestant pen? Verily, no. the empty dignity of king's chaplain-this he ascribed, than that of casting off the chains of popish thraldom. promised promotion, not only by the lord lieutenant, Adultery, fraud, theft, murder, blasphemy, are inno- but by the king. cent when compared to this. Hence, in every case where men have been brought to that liberty where- tirely different statement. He says-"In the latter with Christ maketh his people free, and delivered end of July, or thereabouts, an. 1675, Dr. Sall came from the horrible pit and miry clay of Romish super- to Oxon, and by letters of commendation was not only stition, have they been represented in the most odious received into Wadham college, where he continued colours. Their characters have been vilified—their for some months, but afterwards actually created (not motives have been traduced. Crimes have been laid incorporated) D.D.; and in the act following (as in to their charge, of which they have been wholly guilt- that of 1677) he showed himself a smart disputant in less. It is delightful to view such a character as the theological vespers, being then domestic chaplain Sall's; willing to undergo any persecution for the to his majesty, and dignified in Wales. After he had truth's sake, and without fear boldly to avow that he remained in the said college, and in an house in Holywas brought from rational prayerful conviction to conform to the Church of England. .

pride, and concupiscence. Retire, retire, poor An-

drew, to your interior man; have a care of your

Conformity to the doctrines and discipline of the Church of England, on the part of those who have been nurtured in the errors of the Romish see, should always be viewed with extreme caution-I will not God and of this congregation, declare that I do give say with suspicion, but with caution, lest any temporal my full and free assent to the thirty-nine articles of circumstances may have led to the renunciation of the Church of England, as holy and wise, and grounded former error; and the same remark applies with reupon the infallible word of God; acknowledging the spect to the conformity of those who have been found as ministers in the ranks of dissent. It is a matter tious, especially that of transubstantiation, as enfor- of great thankfulness, that amongst the efficient micing upon Christians a belief of monstrous miracles, nisters of the Church may be ranked not a few of the repugnant to human reason, and not grounded upon stock of Abraham—not a few once enthralled in the divine testimony, nor necessary either for verifying bondage of papal thraldom-not a few once under the Christ's words in the institution of this blessed sacra- almost equally degrading thraldom of protestant disment, or for the effects of it; not for verifying the sent: for it really matters but little, whether a man is * See "Protestants' Armory, being a collection of various writers on the Church of Rome, chiefly designed to shew its apostolic, idola-

is the true vine, without real alteration in his person, clear that, in making a bold avowal of his adherence advancing superstition, shining like stars through the or in the vine-not for the effects of the holy sacra- to the church of England, in a worldly point of view, gloom, and maintaining, in all their purity, the great Dr. Sall had nothing to gain and every thing to lose. doctrines of the truth. We find the same order, in He never married; which was a proof that it was not subsequent periods, entering, from time to time, their a desire to do so, which induced him to cast off the protest against on-coming error-flinging back, in the Romish yoke. And his subsequent conduct in the teeth of Rome, her heresies and her usurpations; and ministry, as a devoted protestant clergyman, shows though unable to prevent the progress of apostacy, water. And lest an imagination of some temporal or how fully he acted from principle—how anxious he preserving in this country a purer doctrine, and a pastor. In 1680, he thus writes from Cashel-"Since | Carrying onward our view, from the æras of Bede and which souls may reap by it, I have grave testimonies my last I have spent my time in preaching and cate- Alcuin, through the reigns of our Norman kings, to the and country near it, when God was pleased to visit me same theological ability distinguishing our Bishops.with a dangerous sickness, of the country disease. I True it is, that the enemy had come in like a flood; was given over for dead, but he has been pleased to that Paschasius Radbertus had invented transubstanrestore me to my former measure of health. May it tiation, and many other cunning devices of men had be to his honour and glory!"

> he remarks-"They object to me, that I am the first | with that of other lands, and it is to our Bishops that of my family who has become protestant; and so was we owe the difference. At the Reformation again, St. Paul the first of his that became Christian. If I the great instruments in that were the Prelates .am now in the right—as I am fully satisfied that I am | They stood in the gap, and came forward to the "aid -I heartily wish that my kinsmen according to the of the Lord against the mighty;" and it is somewhat and adhering to it. They tell me I was unkind and Wicliffe, whose labours produced much effect upon hard-hearted, in forsaking my friends and kindred, in the nation at large, were of the Episcopal order .discomforting and offending many noble families at They were the theologians. The strong faith of other home and abroad, from whom I have received singular martyrs laughed to scorn the thunders of the Vatican; demonstrations of love and honour. None is more they turned the bolts against those who wielded them; sensible of the hardship of that case than myself. To they triumphed, not only by dying in defence of the die effectively in defence of truth, never appeared to me truth, but by proving the truth for which they died. so harsh as to be alienated from my friends, and to And, from the time of the Reformation to the present, see their love turned into hatred; but all that, though it will be found a general rule that the ablest defenders heavy, I thought more tolerable than God's anger, of our holy religion, the best expositors of God's word, which I was to draw upon me by working against my the most successful champions of our Church, have conscience."

It has been well remarked, that they who have once was not conducted in language "understanded [by] the | Quarterly Review. people"-a mode of worship which he had been sent to his native country to defend. He felt the heinousness of the guilt in keeping the scriptures locked up as a sealed book, and was desirous of furthering the views of the truly excellent Hon. Robert Boyle, in irculating these scriptures in the native Irish language. In this good work he was not a little discouraged, and not by the Romanists alone. Opposition met him from quarters where it was least to have been expected, and where certainly it ought not to have arisen, as had manifested itself some fifty years before to the excellent bishop Bedell. "Certainly," it is well remarked, "there was not only the greatest cruelty, but the most inordinate absurdity, in the conduct of these churchmen, who accused and ridiculed the church of Rome for using prayers in an unknown tongue, and yet expected the Irish to come and hear them not only pray but preach in an unknown language-nay, who exacted by law a fine from them if they absented themselves from a service of which they understood not a syllable."

Touching the translation, Dr. Sall thus wrote to Mr. Boyle, from Christ church, Oxford, in 1678:-Whereas you are pleased to give me leave to deliver my opinion touching your design of printing the New Testament in Irish, and how it may conduce to the conversion of these miserably deluded souls, I bless God for inspiring you with such holy zeal, and those that join you therein; and doubt not it may conduce highly to the glory of God, the good of men's souls, and the credit of our government. If the other prelates and pastors of Ireland did use such measures as the good archbishop of Cashel does (Dr. Price), by communing with the natives, and bringing them to hear and read the word of God; and specially, if in the college there was course taken for obliging or enclare the holy scripture in Irish, for want of which I saw good men, in both kingdoms, give grievous complaint."

From Dublin he writes to Mr. Boyle, dated May, 1680:- "I am now to give you an account of my endeavours to concur with your most noble and holy zeal of bringing the word of God to the hands and hearing of this most miserably blind people. I conferred with the lord lieutenant (Ormond), my lord bishop of Meath, and with the provost of the college, and found all three most willing to concur in the matter. I doubt not to find the same inclination in my lord the primate, and other worthy persons; I hope it will raise men of good spirits to advance this work for the good of poor souls. I intend to set forth in three days for Cashel; there and elsewhere preaching in Irish. I will endeavour to prepare the way for the reading of your Irish testament.'

It pleased God, in the midst of apparent usefulness, to remove Dr. Sall from the turmoils of earth. He died April 6, 1682, about 70 years of age. There is a considerable discrepancy in the statements, as to his and his life one of great purity? Could such lan- nefice in the established church, though appointed to But, in the eyes of a slave of Rome, no sin is greater in a great measure, to Jesuitical influence—though

On the other hand, Anthony Wood gives an enwell adjoining, for some time, in a weak sickly condition, he, by the favour of Dr. Fell, removed to convenient lodgings in the cloister at Christ church, near the chaplain's quadrangle, where he remained about two years. In 1680 he went into Ireland to live upon his preferments there, which were-a prebendary of Swords, the rectory of Ard Muleham, and a chauntership of Cashels, where he continued in a weak condition till the time of his death, on the 6th of April, 1682, aged 70, or thereabouts, and was buried in the cathedral church of St. Patrick, near Dublin."

His chief work was "The Catholic and Apostolic Faith maintained in the Church of England," and was printed at the theatre, in Oxford, 1676.

THE BISHOPS OF THE CHURCH OF ENGLAND.

Looking back to the earliest period of the Anglican Church (to confine ourselves to that one region of the Lord's vineyard) we behold our Saxon Bishops freely sacrificing themselves for the spiritual welfare of their

In the case of the subject of this memoir, it is quite flocks. We find them, amidst all the clouds of rapidly been mixed with Christianity; still the state of doc-Speaking of his opponents, to use his own language, trine in England will bear a favourable comparison been those who were called to fill her highest stationsto lead on her armies against the opposing spirit of drank of the well-spring of the water of life will be the false doctrine, heresy, and schism-to bear aloft the first to offer of its refreshing streams to their fainting banner of a well-understood faith before angels and and thirsty brethren. Of that fountain, Dr. Sall had men. Time would fail were we even to recite the drank, indeed, to his soul's refreshment and health, names of the Jewels, and the Bulls, and the Warburtons, and the effect was the ardent desire that the holy and the Taylors, and the Horsleys, and the Watsons, scriptures should be circulated among the Irish in who have rendered illustrious their sacred order; nor their native tongue. He had felt the utter vapidity of need we point out the Kayes, and the Blomfields, and that worship-to say nothing of its idolatry-where it | the Sumners of the present day.-Church of England

THE APOSTOLICAL SUCCESSION ILLUS-TRATED BY AN ANECDOTE.

It is a matter so palpable to the plainest common ense, that, as in every well-ordered community, so specially in the church, men must receive offices of uthority from those who are duly qualified to bestow them, in order to be rightly possessed of them,—that it appears astonishing that the doctrine of apostolic succession should ever be denied or disputed. A little narative with which we have lately met, places the subject in a very clear and convincing light:

"Some years ago I lived in the neighbourhood of a dissenting minister, who was, and had been for some years, assistant to a senior minister who had a large congregation, and who, though he worked hard himself, absolutely required some help in the numerous services which he had to perform. My friend, the junior, having never been ordained, was pretty much as if he had been in deacon's orders; and though he was fully allowed to preach and pray, yet he could not administer the sacrament of the Lord's Supper; and I am not sure whether, under such circumstances, he could baptize. This was frequently a source of inconvenience, and his ordination as co-pastor had been talked of from time to time, and deferred for no reason in the world, but that nobody thought it worth while to be busy in it. One day, when we were by ourselves, I said to him, 'I wonder you do not get ordained; it would surely be much more convenient.' 'Why, yes,' he replied, 'it certainly would; we have often talked about it, but it has been deferred.' 'Well,' said I, 'I wish you would let me do it at once.' He looked at me with some surprise, and said, 'You?' 'Yes,' I answered, 'unless you have any objection to me; if ticing such as expect to have orders to read and de- you have, I have no wish to offer myself.' 'Well, but how? 'Nay,' I interrupted, 'I have not the least wish to press my own services; there are Mr .and Mr .--, (two deacons of the Meeting,) they are older men, in whose piety you have full confidence; why do you not ask them?' 'Well, but how could theu do it?' 'Why not?' 'Why-of course-that is-you know they are not ministers.' 'Indeed! then you think it necessary that they should have been ordained themselves?' 'Why, yes; does not every body think so?' 'I do not know; but it appears to me that you hold the doctrine of apostolic succession; for if there is a link out of a chain it seems to me to matter very little whether it is wanting at one end or the other." -Englishman's Magazine.

Advertisements.

WM. STODART & SONS. PIANO-FORTE MANUFACTURERS. TO HER MAJESTY AND THE ROYAL FAMILY,

No. 1. GOLDEN SQUARE, LONDON.

& W. ROWSELL, having been appointed Agents by Messrs. Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, Mahogany. Fine Mah. Rosew.

Guineas Guineas Guineas

Patent Horizontal Grand Piano-Fortes, with 6½ octaves polished 120
Patent Semi-Grand, 6 octaves do 90
The above with circular ends, 5g. extra.)
(Cabinet, 6 octaves, metallic piate and ogee

Do do 6\frac{1}{2} oct.

do 6\frac{1}{2} oct.

do 10-effit of the price must be paid on ordering the instrument, and the balance on delivery, in Cash, or approved endorsed notes, at 90 days, with interest, for which 10 per cent. discount will be allowed. A discount of 15 per cent. will be deducted, if the whole the the time of wings the order. nount is paid at the time of giving the order. **, Persons who desire to have Pianos sent from England by the arliest Spring Vessels, should give their orders immediately.

King Street, Toronto, and Brock Street, Kingston, April, 1841. HEBREW AND GERMAN.

MR. J. M. HIRSCHFELDER,

LATE OF THE UNIVERSITY OF HEIDELBERG, W.H.L. give Private Instructions in the above languages.—
Applications made at Messrs, J. & J. Mean's Music Saloon
and at Messrs. Rowsell's, Booksellers, King Street, will meet with
punctual attention. Toronto, July 10, 1841.

TOBONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establi Imment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.

Toronto. October 6, 1841. Toronto, October 6, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO, And King Street, Kingston, (opposite Bryce & Co's.) REDUCED PRICES !! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of

West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Clergymen's and Barristers' ROBES, made in the neatest style.

Toronto, July 14, 1841.

2.tf.

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best

West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Doeskins, &c. &c.

Also—a selection of Superior Vestings, all of which he is prepare
to make up to order in the most fashionable manner and on moderate

Toronto, August 3rd, 1841.

J. E. PELL,

Sav

FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER,

Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. J. E. P. has, at the present time, some splendid thick French plates on hand; Window Cornices, Room Bordering, and Miniature Frames,

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

A LEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with superior assortment of Saddlery, Harness, Whips, &c. imported direct from the best Houses in Great Britain, and

FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 31-b

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. Earthen, China, and Glassware Establishments

No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co. 144

Toronto, October 30, 1840.

NEW STATIONERY WAREHOUSE,

No. 137, King Street, THE Subscriber respectfully acquaints his friends and the public that he is now receiving from the Home Markets an extensive and well-selected stock of

STATIONERY, &c. and that early in June he will open the above premises. His stock has been purchased on the most advantageous terms, and he will thus be enabled to sell at very reasonable prices.

The Subscriber will also offer for sale a selection from Chambers' CHEAP RE-PRINTS OF STANDARD WORKS. HUGH SCOBIE.

British Colonist Office, Toronto, May 26th, 1841.

THEOLOGICAL WORKS UST received from England and for sale at following prices by the W. Rowsell, King Street, Toronto, and Brock Street, Kingstone

The Book of Common Prayer with Notes by Bp. Mant 4to
The Book of Common Prayer with Notes by Bp. Brownell
1 vol. Imperial 8 vo. (American Ed.)
Bp. Fleetwood's Life of Christ, 4to, half bound calf
Coleridge's Scriptural Character of the Church 8 vo.
Bishop Mant's Discourses on the Church and her ministrations, 8vo. Howlett on the Lithern Strain Book of the Fathers 8vo.

ory of Popery, 8vo.
lett's Memoir of Bp. Butler, 8vo.
lett's Memoir of Bp. Butler, 8vo.
lop Whately's Essays on some of the peculiarities of the
Christian Keligion, 8vo.
lop Whately's Essays on the difficulties in the writings
of St. Paul, &c. &c. 8vo. of St. Paul, &c. &c. 8vo.

Bp. Hall's Contemplations on the Old and New Testament, 8vo.

Newton on the Prophecies, 8vo.

Burnet on the Thirty-Nine Articles, 8vo.

Wilson on the do 8vo.

Nelson's Festivals and Fasts, 8vo.

son's Festivals and Fasts, 8vo aart's do do 12mo (American edition) aron on the Creed, 8vo ler's Analogy of Religion, 12mo ree on the Fsalms, 8vo tionary of the Bible, by Rev. John Brown, 8vo rrney's Dictionary of the Bible, 32mo alls's Geography of the Old and New Testament ner's Church History, with continuation by Haweis, 8vo ler's do do 3 vols, 8vo ston's Josephus, 8vo. on's History of the Christian Church, 12mo dridge's Family Expositor, imperial 8vo -

's Works, small 8vo.
s Book of Martyrs, 8vo

Fox's Book of Martyrs, 8vo
Blair's Sermons, 8vo
— Lectures on Rhetoric, &c. 8vo
Watkins's Family Instructor, or a Course of Scriptural
Readings, &c. for every day in the year, 3 vols, 12mo.
Original Family Sermons, by Divines of the present day,
published by the Committee of General Literature appointed by the Society for Promoting Christian Knowledge, 5 vols, 12mo.
Burder's Village Sermons,
Rowsell's Sermons on the Lord's Prayer
Cogswell's Sermons,
Latin Prayer B.
Latin Prayer B.

Lives of the Early Christians, by Rev. W. Pridden,
Bible Biography, 12mo
Bible Nography, 12mo
Bible Narrative, 12mo
Nicholls's Help to Reading the Bible, 12mo
Hamnah More's Practical Piety, 32mo
Mason's Self Knowledge, 32mo
Wilberforce's Practical View of Christianity, 32mo
Taylor's Holy Living and Dying
Luther and his Times, by Rev. J. E. Riddle
Fox's Popular History of the Protestant Reformation
Sketch of the Reformation in England, by Rev. J. J. Blunt
Stephen's Life and Times of Archbishop Sharpe
Nelson's Life of Bishop Bull
Life of Adam Clarke, 3 vols.

Bishop Burnet's Lives, Characters, &c. edited by Bishop Jebb Civil History of the Jews, by Rev. O. Cockayne

in History of the Jews, the racter's, &c. emited by bishop seboid History of the Jews, by Rev. O. Cockayne
ming's Jewish Antiquities,
se Spiritual Life, by Rev. Thos. Griffith
rrel on the Ritual,
ody's Hints to Young Clergymen
arts of Great Price, selected from the works of J. Collier
see Christian Gentleman's Daily Walk
may Sunday Reader, in 9 vols. 48 each; (any volume may
be had separate, and each is complete in itself.)

ALSO, THE FOLLOWING VOLUMES OF Ken's Practice of Divine Love
Chamberlain's Help to Knowledge
Anderson on the Lord's Prayer
Sherlock on Public Worship, by Melvill
Howard's Scripture History of the New Testament
Old Testament THE ENGLISHMAN'S LIBRARY.

Wilberforce's Five Empires And a great variety of works of all descriptions, by tandard authors, lists of which will be continued in future nents. November 6, 1841.

DR. PRIMROSE,

OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, CAPITAL, ONE MILLION, STERLING.

(Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every informations be obtained by application to

FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto.

THE PHENIX FIRE ASSURANCE COM-A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies.

ALEX. MURRAY. Toronto, July 1, 1841.

The Church

I S published for the Managing Committee, by H. & W. ROW-SELL, Toronto, every Saturday.

TERMS: Fifteen Shillings, Currency; or Thirteen Shillings and ix-pence. Sterling, per appropriate the state of the state o AGENTS—The Clergy in Canada, and Samuel Rowsell, Esq. 1. 31, Cheapside, London.