

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, MAY 2, 1840.

[NUMBER XLIV.]

VOLUME III.]

Original Poetry.

ON THE LATE ENDOWMENTS MADE BY LAYMEN OF THE CHURCH IN UPPER CANADA.

How feeble is the poet's lay to wake the note of praise
For those whose pious hands essay the sacred shrine to raise!
How will the grateful tongue be mute, the eager hand give way,
E'en when the gush of feeling doth with warmth unwonted play!
Through every nerve we feel its power, the heart is bounding high—
And yet the transient voice is dumb, when most we wish it right!
O! joy should fill each Christian's heart, the Churchman's soul
Should swell with rapture, for our Church stands firm—her children guard
Her wall.

I view her saintly spires arise through all my native land:
Where late the darkling forest wailed, her peaceful altars stand.
The spirit of our sires hath burst the servile bonds it bore,
And England! here these ancient Church hath blessings yet in store.

Their name shall live till latest days, their praise shall e'er endure;
And every Churchman's heart will pray that their reward be sure,
Who, 'mid the weeds of dissent rank, had here unchecked have
Grown
Have reared an altar to our God—a bulwark for the throne!
CLAUD HALCRO.

THE CONTRAST.

I gaze'd on Earth,—her beauteous form lay white,
Wreath'd in its shroud—the chill snow frozen deep;
Garb of the grave was on her,—funeral Night
Fann'd with black plumes her bosom of breathless sleep:
I heard the savage howl of winter sweep,
With roar of storms and fall of forest-tree
And crash of boughs and wild roots—wreath'd
Round the firm rocks—upstart and heav'nward cast,
And Earth lay dead;—like those o'er whom we weep,
When the rent shroud clings close to life-like clay;
Whose strange still looks bid Hope flee far away;
And Earth lay dead;—oh! say, is it not death,
When beauty, love, and joy yield up expiring breath?

I gaze'd on Earth,—her snowy shroud was gone,
A green garb flow'd around her lovely form;
Darkness had fled, her eye in lustrous shone;
Nor winter's howl was heard, nor rush of storm,
Nor fall of forest-tree;—but sunlight warm
Bathed in its beauteous glow the budding grove,
Whose young fresh shoots bask'd in the beams above:
And all was glad—and fair and happy things
Hous'd on aloft, with radiant, glided wings,
Dyed in the rainbow,—hung the bees' dense swarm
Its living cloud float,—the butterfly
Revolv'd in sweets as tho' it ne'er could die:
Earth liv'd again.—Christian! beyond the tomb,
Thus from death's wintry sleep shalt thou awake and bloom.
J. H.

ST. GEORGE'S DAY.

A SERMON preached in St. George's Church, Kingston, on the 24th April 1837, by the Rev. R. D. Cartwright, M.A., and published by request of the St. George's Society of that town.

JEREMIAH vi. 16.—"Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

When a nation has been blessed with peculiar privileges by the God of nations, his word plainly declares that a responsibility, corresponding to the extent of the blessing vouchsafed, is entailed upon that favoured nation. The history of the Jews amply illustrates this truth, and sound reason immediately acquiesces in its justice. The Jews had been highly and peculiarly favoured: as a nation they were placed above every other nation upon earth; God had revealed to them his holy will, that spiritual and moral law which converts the soul, and giveth wisdom and understanding to the simple. But though Israel possessed this advantage; though the oracles of God, which are able to make men wise unto salvation, were entrusted to them, yet they would not obey them; the word of the Lord was unto them a reproach,—they had no delight in it—their ear was uncircumcised—they could not hearken; therefore this sentence was pronounced, "Hear, O earth! behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it." It is an awful condition for a people to be placed in, when their very advantages become to them a snare, and a cause for bringing upon them the righteous judgment of God. It is a fearful blindness of the heart that can permit the indulgence of the monstrous idea that mere external privilege is to save any people; that the mercies of God can safely be so abused and perverted as to be pleaded by the slothful and indifferent against his continued warnings,—that a people professing godliness can give themselves up to covetousness without danger to their souls, and the chosen ministers of truth null their mistaken hearers into a false peace without incurring a guilt tremendous even to think of; yet such appears from the chapter before us to have been the general state of Israel in the days of Jeremiah. The warnings of God's faithful servants were disregarded; the prophets of the Lord who spake wholesome truth, and sought to reclaim the wanderers and mistaken, were looked upon as morose and severe declaimers, or troublesome intermeddlers; while those who flattered the national vanity, saying "Peace, where there was no peace," were listened to with eager attention. In order, if possible, to awaken this infatuated people to a sense of their danger, and to recall them from building upon the false and deceitful foundation of external privileges, the Lord by the voice of his servant Jeremiah appeals to their past history and experience. "Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." The slightest attention to the examples furnished them in their own records would convince them that privilege and duty had always been inseparably connected in the Divine word; that grace and holiness could not be put asunder. The old paths trodden by the servants of God in every age proved this to be the good way that leadeth unto life, and though another way might seem right unto the men of that generation, the end of it would be found to be the way of death. It is written every where "without holiness no man shall see the Lord." But Israel would not understand the things that made for her peace; instead of returning into the good old way, she perversely walked in that old way which wicked men have trodden, and therefore she eat of the fruit of her own ways, and was filled with her own devices. Whatsoever things were written aforetime were written for our learning and admonition. In the spirit of this Apostolic rule, my fellow-countrymen, I purpose to apply these remarks to ourselves as Englishmen; as the natives, or children of the Lord. Our father-land has, by the Providence of God, been placed high in the scale of nations; her com-

mercial influence, her naval power, have scarcely been surpassed by the most renowned empires of antiquity, and surely her religious and moral privileges are equal to any and superior to most. Who among us does not rejoice in the name of Englishman? Who does not love England and pray for her welfare, and the welfare of her Church? I trust we all feel towards it as the Psalmist felt towards Jerusalem, "Peace be within thy walls, and prosperity within thy palaces." Who that knows England, does not revere the very general attention that is there paid to the spiritual and temporal wants of the poor, by her Established Church, especially in the rural districts? Go where you will, your eye meets the time-honoured spire of the parochial temple, and the sight of it recalls associations that gladden the heart. Perhaps some may not understand the feeling; for in a new country like this colony, where the most populous town was but yesterday a wilderness, it is impossible to expect that heart-touching interest with which a pious country parishioner in England is wont to regard the aged walls of his parish church. Recollections of the dearest events of his life are so intimately blended with its hallowed courts, that the altar of his sires retains a hold upon his affections which neither distance nor time can wholly obliterate. He remembers that it was there he was early dedicated by his parents to the service of the Lord Jesus; there he learnt from the lips of a beloved Pastor those chief truths which every Christian ought to know and believe to his soul's health; there he ratified and confirmed in the presence of the congregation, and before the Bishop, the vows of his sponsors; there he participated in the communion of the body broken and the blood shed for his redemption; there he pledged his faith to the partner of his life; and there he presented his own children to the Lord in baptism: within the sacred enclosure that surrounds it, repose the ashes of his father and his mother; so that every time he treads its threshold, his eye beholds the graves of his kindred, and these remembrances fill his mind with a peculiar sympathy.

There are many, now sojourners in this land, far from the sound of the Sabbath bell, and distant from the ministrations of the Church they love, who look back with fond regret to the temple in which their fathers worshipped, and esteem it their greatest deprivation to be separated from the sanctuary of the Lord; perhaps not a few now present may have felt somewhat of this on their first arrival in this land of their adoption; be not ashamed to avow such feelings, my brethren! Be not ashamed to confess that you do not forget the Church of your early years, and that you still retain a love for her services. Shame be to them that can forget or forsake her! "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!" But I must not now indulge in this train of feeling, however pleasing to myself or you. I remarked that Protestant England has been highly blessed; the Providence of God has favoured her with a clear revelation of his will, and with many signal advantages. But will not the Lord require a corresponding improvement? Will he not call us to an account for the use or abuse of his precious gifts? It were impious to suppose he will not. Yes, brethren, great are our national privileges, but great is also our responsibility as a nation; and if we do not value those privileges, moral and spiritual, or if we neglect to use them to the glory of God and the good of man, our candlestick may be removed, and our lamp put out like that of Israel, and we may know by our own bitter experience the anguish of those who "sat down by the waters of Babylon and wept when they remembered Zion." The most hallowed spot will be desecrated by false doctrine, and the most holy shrine profaned by corruption of the truth. Where are many of the Churches that the apostles founded? where is the Church of Ephesus? of Philippi? of Thessalonica? And shall we escape? shall our Zion stand if she depart from the old paths, the good way? Stand therefore, brethren, and ask for those paths, and see if you yourselves are in that good way; that you may return to them if you have strayed, or if happily you are walking in them, that you may not turn aside to the right hand or to the left. And what is that good way? What are those old paths in which the Church of England teaches her children to walk? In other words, what are those doctrines which she holds, and in which she requires all who minister at her altars to instruct her people? First, the Church of England declares the Bible and the Bible alone to be the rule of faith, the standard of truth in doctrine, of right and wrong in morals; her decided language is this, "That Holy Scripture containeth all things necessary to salvation, so that whatsoever is not contained therein, nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or thought requisite or necessary to salvation." The Church directs all her members to build their faith on the truth of God's holy word, and on it alone; and so must every one of her ministers.—The true pastor of the Church of England will exhort his hearers to search the lively oracles; to examine and prove their own selves by them; he will direct them all to the Law and to the Testimony as a light to their feet and a lamp to their paths, and labour to persuade them that all Scripture given by inspiration of God is profitable for instruction, for conviction, for reformation, and for education in righteousness. Having thus guided her members to the only authorized and satisfactory source of truth, the Church of England proceeds further to exhibit forcibly and prominently to her hearers the most important and interesting subjects of the Divine Word: these may be briefly comprehended under three heads, viz. ruin by the fall; justification through the faith of Jesus Christ; and sanctification by the Holy Ghost.—The Church of England places as the first of her doctrinal articles a plain declaration of man's original or birth sin; she is careful to remind her people of that evil nature which they inherit by their descent from fallen Adam; she plainly shews them the scriptural account of man's unrenewed state; that the carnal mind is now at enmity with God, very far gone from original righteousness, and prone to evil continually; not subject to the law of God; that therefore all they that are in the flesh cannot please God, but are children of wrath; in short, that "they cannot turn and prepare themselves to faith and calling upon God, without the grace of God by Christ preventing them." This doctrine, humbling as it is to the proud heart of man, must be plainly, consistently, and feelingly enforced. It is the old way which the Apostles of the Lord Jesus proclaimed, and who does not see that it is a good and right way;—that to omit this, to treat of it lightly, to offer it but seldom as a sub-

ject for meditation, would be to keep that back which gives such power to the Gospel upon the consciences of men, and renders the glad tidings of an Almighty Redeemer and Sanctifier such a joyful sound to the broken and contrite in heart. Having thus humbled her members by a faithful exhibition of the natural state and condition of every man born into the world, the Church next unfolds what she declares to be a most wholesome doctrine and very full of comfort; that doctrine is this,— "that we are justified, that is accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." She is careful to direct each awakened hearer to this fountain opened in Zion for sin and for uncleanness.—She comforts the anxious inquirers with the good news, that the blood of Jesus Christ cleanseth from all sin; she exhorts them to come as sinners capable of bringing nothing but their sins to Him, who bare their sins in his own body on the tree, that they, being dead to sin, should live unto righteousness; she reminds those that oppose themselves, that if righteousness come by the Law, then is Christ dead in vain. And is not this a good way? Where is the trembling heart converted to God that does not rejoice in this assurance of pardon, procured by its own might to save, as its great comfort, the rock of its salvation? Away then at once and forever with all notions of human merit; let every mouth be stopped, and all the world come and confess itself guilty before God! let the Lord Jesus Christ alone be exalted in this Gospel day as the sole author and finisher of our faith and salvation! But while the Church of England denies to good works any merit as a ground for the justification of a sinful creature before God, she does not deny the necessity as an evidence of that justification; she declares sanctification to be the necessary fruit of a saving faith. (See 12th Art.) She constantly reminds her members that privileges involve corresponding responsibilities; that Christ died for us that we might live to him; that "the grace of God which bringeth salvation" requires us to "deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;" that "if we live after the flesh we shall die"; that "we must be washed and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God;" and so "adorn the doctrine of God, and our Saviour in all things." These are the vital truths which the Church of England holds: these are the old paths; this is the good way in which she would have her members to tread. And are you, brethren, treading in this good way, this old path? Happy are you in the possession of these privileges,—the privilege of belonging to a nation, the Church of which holds these essential truths of the Gospel, which alone can give rest to the soul. But while you rejoice in this, beware that you are not deceived! Take nothing upon trust; are you individually holding these truths? Are you, each of you, striving to walk in these old paths of the Church of England? This is the point to which I must bring, if possible, your personal inquiry; this is the fact to be ascertained by each of you. The national Church of England may hold the truth in her standards, as the Church of Israel did; but the majority of her members, like the great body of the Israelites, may virtually reject it. Consider then, my fellow-countrymen, how it is with you in this particular. You love the ancient institutions of your native land; you revere her mild and paternal government; you respect her equitable laws; you entertain an honest zeal for the continuance of your paternal inheritance of freedom and security; but remember unless the laws of God are revered, those of man cannot long preserve their weight. Let it not then be said that we have been zealous for the commandments of men, and have omitted the weightier considerations of the Law of the Lord. Let it not be said that the customs of society and the regulations of human polity, however wise, have obtained from us that respect which we did not afford to the revealed truth, the holy laws, and reasonable service of our Maker, Redeemer, and Sanctifier. "The statutes of Omri are kept, and the words of Jonadab the son of Rechab are performed, notwithstanding I, saith the Lord, have spoken unto you but ye have not hearkened unto me." It is not in this way that we shall serve our country, or save our own souls. No, brethren, no! If we desire to procure God's blessing upon the land of our fathers, and this land of our adoption, we must delight in his word, and render obedience to his commands. While England holds to her Protestant principles; while she upholds her national Church, by walking in those truths, those old paths, and that good way, both she and her people shall stand. But if her people forget these truths; if they forsake that good way, and those old paths, like Judah, she will mourn her perverseness; and both Church and nation shall fall, like the mighty Gogon, prostrate and helpless before the power of God!

THE APOSTOLICAL SUCCESSION.*

The Bishops who rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of Ordination, derived their Mission from the Apostles, and from our LORD. This continual descent is evident to any one who chooses to investigate it. Let him read the Catalogue of our Bishops, ascending up to the last remote period.

Our Ordinations descend in a direct unbroken line, from Peter and Paul, the Apostles of the Circumcision and the Gentiles. These great Apostles successively ordained Linus, Cletus, and Clement of Rome; and the Apostolical Line of Succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick, Bishop for the Irish, and Augustine and Theodore, for the English. And from those times an uninterrupted series of valid Ordinations have carried down the Apostolical Succession in our Churches even to the present day.—THERE IS NOT A BISHOP, PRIEST, OR DEACON AMONGST US, WHO CANNOT, IF HE PLEASES, TRACE DOWN HIS SPIRITUAL DESCENT FROM ST. PETER AND ST. PAUL.

These Bishops are the rightful successors of those who ruled the Church in the beginning. The pastors who originally preached the Gospel and converted the inhabitants of these Realms to Christianity, were legitimately ordained, and therefore had divine mission for their work. The ancient British Bishops, who sat in the Councils of Arles and Nice, in the Fourth Century, were followed by a long line of successors, who governed dioceses in Britain. So were those Prelates from Ireland, who, in the Seventh Century, converted a great portion of the Pagan invaders of Britain; and so also was Augustine, Archbishop of Canterbury, who was sent by Gregory, of Rome, about the same time, and who preached to another portion of the Anglo-Saxons. The Churches deriving their origin from these three sources, were governed by Prelates, who all filled distinct dioceses; and those dioceses have

been occupied by a regular series of Bishops, canonically ordained from the beginning down to the present day. We can therefore not only prove that we are descended by valid Ordination from the Apostles Peter and Paul, but can point out the dioceses which our predecessors have rightly possessed even from the beginning. We stand on the ground of prescriptive and immemorial possession; not merely from the times of Patrick and Augustine, but from those remote ages, when the Bishops and Priests that were our predecessors, attended the Councils of Arles and Nice; when Tertullian and Origen bore witness that the fame of our Christianity had extended to Africa and the East.

The following Catalogue of the Archbishops of Canterbury, from the time of Augustine to the present day, by means of which the Apostolical Succession in the English Church may be traced, is found in Godwin's *Work de Presulibus Anglie*.

A. D.	A. D.
597 Augustine	1245 Boniface
604 Laurence	1272 Robert Killwray
610 Melitus	1278 John Peckham
624 Justus	1294 Robert Winchelsey
684 Honorius	1313 Walter Reynold
684 Adeodatus	1327 Simon Mepham
668 Theodore	1339 John Stratford
693 Birlwald	1349 Thomas Becket
732 Tatwine	1349 Simon Islip
735 Northelme	1356 Simon Langham
742 Cuthbert	1368 William Wittlesey
759 Bregwin	1375 Simon Sudbury
763 Lambert	1381 William Courtenay
793 Athelard	1390 Thomas Arundel
807 Wulfrid	1414 Henry Chicheley
820 Theobald	1414 John Kemp
830 Ceolnoth	1452 Joseph Kemp
871 Athelred	1454 Thomas Bouchier
891 Phlegmund	1487 John Morton
915 Athelm	1501 Henry Dean
924 Wulfelm	1503 William Warham
934 Odo Severus	1503 Thomas Cranmer
959 Dunstan	1556 Cardinal Pole
988 Ethelgar	1559 Matthew Parker
989 Sirie	1575 Edmund Grindal
993 Alricus	1583 John Whitgift
1006 Elphege	1604 Richard Bancroft
1013 Living, or Leovingius	1611 George Abbot
1020 Agelnoth, or Æthelnoth	1633 William Laud
1038 Edsine, or Eadsius	1660 William Juxon
1051 Robert Gemeticensis	1663 Gilbert Sheldon
1052 Stigand	1678 William Sancroft
1070 Lanfranc	1691 John Tillotson
1093 Anselm	1694 Thomas Tenison
1114 Rodulph	1715 William Wake
1123 W. Corbail	1737 John Potter
1138 Theobald	1747 Thomas Herring
1162 T. Becket	1757 Matthew Hutton
1171 Richard	1758 Thomas Secker
1184 Baldwin	1768 Frederic Cornwallis
1191 Reginald Fitz-Jocelin	1783 John Moore
1193 Hubert Walter	1805 Charles Manners Sutton
1207 Stephen Langton	1828 William Howley,
1229 Richard Wethershed	the present Archbishop.
1234 Edmund	

It may be as the eye of the reader runs down this list that, being struck with the names of certain notorious partisans of Rome, he may thus challenge himself and us.—"What—are we to get spiritual impartation from a Dunstan, an Anselm, a Thomas à Becket, an Arundel, and others, whose ill savour (whether deservedly acquired or not) is in the nostrils of all Protestant Christians?—Shall this "Apostolical Succession," upon which so much stress is laid, be conveyed down to the Priesthood of Protestant England through the medium of such wicked and impure vessels as these?"

The answer to this question involves a principle of great importance—of such importance, that did people rightly understand it, all the Conventicles in England would fall in a day; and every Parish Minister be, at once and for ever, re-established in the hearts of the heretofore misguided and ignorant followers of the Babel of Dissent.

That Principle is this,—that the efficacy of the Ministration is not affected by the unworthiness of the Minister. And I will convey it fully and authoritatively to the Reader in the words of the Twenty-Sixth of the Thirty-Nine Articles of the Church of England.

"XXVI. Of the unworthiness of the Minister, which hinders not the effect of the Sacrament."

"ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in CHRIST's, and do minister by His Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of CHRIST's Ordinance taken away by their wickedness, nor the Grace of God's Gifts diminished from such as by Faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of CHRIST's institution and promise, although they be ministered by evil men."

"Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed."

The Article of the Church of England has an authority and proof about it in itself that needs no substantiation from any to help it. We don't therefore want any Presbyterian witness to help it. But to satisfy some parties who desire to join the Church, but are hindered in doing so by false apprehensions as to the violation of our Commission, because it came to us through the hands of those who were in communion with Rome, I throw in here an extract from an authorized document of the Presbyterian Body; and which they all admit to express those sentiments to which they hold themselves bound to be subject. In the Seventeenth Century they asserted "that the Ministry, which is an Institution of CHRIST passing to us through Rome, is not made null and void, no more than the Scriptures, Sacraments, or any other Gospel Ordinances which we now enjoy; and which also descend to us from the Apostles through the Romish Church." This axiom they insist on as "a great Truth, necessary to be

known in these days;" and direct that it should "be fully made out to their respective congregations." *Jus. Div. Min. Evang. London, 1654. Part ii. p. 433.*

Nevertheless, to make this axiom of government (for it applies in matters political as well as spiritual) easy of access by all, I will shortly put before the Reader two points,—consideration of which will make it palpable, that CHRIST's Spiritual Impartation cannot be aided or impaired by the goodness or the badness of the Minister. The first point is this:—

"The Gifts of God" are, in themselves, like His abstract Holiness, so essentially pure, so unapproachable by Man, that to suppose it possible a man could, in the least degree, detract from, or add to, the essential Holiness thereof, would be to invest Man with power to reduce and make imperfect, or improve, the Perfection of God.

This being the case, neither Dunstan nor Thomas à Becket, any more than Judas Iscariot—devil though he was, John vi. 70.—could deteriorate from, while they were made the channel of communicating, the Gifts of God: and, if Judas Iscariot were not able to impair the Gifts of God, surely none other: for the worst, or assumed worst, of these objectable agents of Divine Communication were, at all events, sincere in the profession and practice of their popish delusion; and when they did evil, did it that good might come; whereas Judas was a devil throughout—an hypocrite—avaricious, and a vile dissembler, and did evil that evil might come.

Dunstan and the rest, will be hardly accused of this: while if they be, the argument will not be in the least affected by it.

Whether the pipe that is the conduit of the Heavenly Visitation, be of clay, of iron, brass, silver, or dross, is a matter of no manner of importance. "Man has this treasure in earthen vessels, that the excellency of the power may be of God, not of Man." 2 Cor. iv. 7.

Divine Grace is conveyed unaltered, intact, entire.

When the Minister is what we desire, we may, and ought to rejoice in his holiness for his own sake; but, not for God's honour and power, as if He were helped by it, or could be. The conveyance of God's Grace to us, is God's business; and He, with reverence be it spoken, makes use of what vessels He pleases. Man, by whom it is transmitted, has no more to do with it than the pipe which conveys the water, has to do with the life which the water sustains.

The other consideration is, that if, in the administration, the personal purity of the Minister were essential, a second medium, an assistant medium of mediation is affirmed: which is, to derogate from, and destroy the full efficacy of the Saviour's Redemption, and, if seriously affirmed, little short of blasphemy: for it is to deny the sole mediation of CHRIST, and the abundant efficacy of His Mediation. It is to bring in a second party in mediation; whereas "there is One Mediator between God and Man, the Man CHRIST JESUS." And as there is no helper, direct or indirect, in this mediation, nor can be, so likewise is there nothing on Earth, or under it, that can detract from its full power. The Purity of the Officiator—of the Dispenser of the Mysteries of CHRIST—does not add to the lustre of Christ's Sacrifice?—No. Neither, therefore, does the Impurity of the Officiator dim it.

And well it does not: for, if Purity were essential to the efficacy of the Ministration, we should have no conduits of Divine Grace among Men: because "none is holy—no, not one." For, after all, what is man's purity? In what does it consist? What is its definition? A relative purity—a purity as compared with that of others: for, as none is holy, or pure,—all must be unholy, or impure; and inasmuch as some men are better than others, but none approach the perfection of holiness, the definition of any man's holiness, or purity, is, that he is not so bad as others. Poor eminence this for man to boast!—especially those who deny the efficacy of the Ministration, for want of that essential which they possess no more than others.

But if, after all, any were holy—so holy that their holiness would allow them to help the efficacy of the Ordinance; and it is laid down, that holiness of person—perfect, pure, abstract holiness—is essential to the efficacious performance of the ceremony—we should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally—whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves but a secret in the breast of the Officiator.

What a door for Priestly Domination does this carnal error open! This it is to walk by sight, not by faith: making the breast and intention of the Officiator, the Dispenser of the Sacrament, instead of the Office which he fills. The whole Popish wickedness of the Doctrine of Intention hangs upon it: and when that is once admitted, and the power of the Officiator, that is Satan enthroned in Man; and Antichrist, Apollyon, the Destroyer enveloped amongst us in the garb of THE CHRIST OF GOD, EMMANUEL, THE REDEEMER.

Beware therefore, reader, whenever you are, of investing your Officiator in Holy Things with Absolute personal purity, as essential to the efficacy of the function—as every one does, who leaves the public Ministration, on the plea of the unworthiness of the Minister—as every one does who denies the descent of the Apostolical Succession through the Office of the Archbishops of Canterbury, because the lives of some were not, what every man's ought to be, but what no man's is,—pure, even as CHRIST's was pure.

This doctrine, once practically admitted, your slavery is sealed: for it is a doctrine as destructive of the Liberty of the Citizen, as dangerous to the Soul of the Christian. It is a false doctrine—devisive in theory, and delusive in practice.

If, therefore, the purity of the Officiator is not essential to the Ministration, the impurity of the Officiator does not evacuate it; and the impure, wicked, or whatever they may be called,—and justly called,—may be, and are, as much conduits of the Grace of God, (if it be their Office so to be,) as the most Holy Saints that ever did live, or ever will.

And therefore it is "That the Apostolical Succession" to every Priest and Deacon in England, has not been vitiated by any real or assumed unworthiness of any Bishop of Canterbury, or any other Bishop of the Church at whose hands any Bishop of this See, may have received Consecration by Imposition of Hands.

But I have said that this point rightly apprehended, would empty all the Meeting-Houses in England, and take the weak brethren, who now pour out of them, strengthened in spirit, to the Parish Temple, in the Providence of God—I repeat, in the PROVIDENCE OF GOD—the authorized assembly, for Prayer, Praise, and Thanksgiving to His Holy Name, of the dwellers of the Parish or Precinct wherein every man resides. I will therefore shew how this would, and ought to come to pass.

For, if it be the case, as it certainly is, that the unworthiness of the Minister, affects not the Ministration, then is every Minister of the Church of England, be he ever so personally wicked, a lawful Minister of the Sanctuary. His person, until he be lawfully and officially deposed by the Ordinary of the Diocese, is the Channel of Grace in the Administration of the Sacraments; and no man is a Christian in deed, who neglects to wait upon THE LORD in this use.

"And must I attend an unprofitable minister?" some will say. Is he dead?—dead in spirit? Is he profitless—i. e. do you

* 1235, Robert Greathead, Bishop of Lincoln, protests against the corruptions of the Church of Rome.

† Wickliff opposes the Church of Rome. He has been called "The Morning Star of the Reformation."

‡ The English Church, casting off the usurped authority of the Pope, asserts her independence in general, and of Rome in particular, and resumes the position which Jerome declares she formerly occupied—being in his time, "Sound in the Faith, and wholly independent of any other Church." Hier. in Paulin. And this is true; for in the year 381, when the Council of Constantinople was held—according to a very ancient Greek MS. in the Bodleian Library, Oxford, purporting to be The Order of the Presidency of the most holy Patriarchs—on that occasion, neither England, Scotland, nor Ireland, were reckoned as dependant on the Roman Patriarchate. (To this M. B. Rev. Trevelyan Collins, in his *Perennials*, refers.)

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

LET THAT SUFFICE?

LET THAT SUFFICE? (Continued)

"Let this be well observed—fear, when the Methodists leave the Church, GOD will leave them."—Minutes of Conference, 1770.

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

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

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

"I never had any design of separating from the Church, I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will, do all that is in my power, to prevent such an event. Nevertheless in spite of all I can do, many of them will separate from it; although I am apt to think not one-half, perhaps, not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England; and that none who regard MY JUDGMENT OR ADVICE WILL EVER SEPARATE FROM IT."—John Wesley, December, 1789.

1786, July 25th, page 9.—"On Tuesday, in the afternoon, we weighed what was said about separating from the Church. But we all determined to continue therein."—Extract from Rev. J. Wesley's last Journal.

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

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

1787, November 4th, p. 85, London.—"There is no increase in the Society. So that we have profited nothing by having our service in Church hours, which some imagine would have done wonders. I do not know that it has done more good anywhere in England."—Extract from Rev. J. Wesley's last Journal.

1787, May 13th.—"The Methodists alone do not impose any particular mode of worship, but it what it may."—Ibid.

"They who dissuade people from attending the Church and Sacrament, do certainly draw them from the Church."—Letter, December, 1756.

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

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

"Mr. Wesley observes, 'my brother and I closed the Conference by a solemn declaration of our purpose, NEVER TO SEPARATE FROM THE CHURCH.'"—Minutes of Conference, August 25th, 1756.

IMPOLICY OF A VARIETY OF ESTABLISHED RELIGIONS.

Endowing every description of sect is on obvious grounds utterly indefensible, inasmuch as it affects the influence of the nation to the encouragement and support of the very worst, equally with the best, forms of religion. It were to make the Church of Christ resemble Noah's ark, and render it a receptacle for all unclean beasts. Each case should be laid on its own merits and on circumstances. It may neither be best policy nor unjust to endow the clergy of some sects, provided the funds of our apostolic Church be held inviolable,—if the procedure do not imply a robbery of Levi for the benefit of Reuben or Simeon; but the indiscriminate endowment of all sectaries were, we repeat, to give the sanction of the state to every wind of doctrine,—to take under her protecting wing a mixed multitude of denominations. Montesquieu says very wisely—"As there are scarce any but persecuting religions that have an extraordinary zeal for being established in other places, (because a religion that can tolerate others seldom

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

THE CHURCH.

COBOURG, SATURDAY, MAY 2, 1840.

We solicit the attention of our readers to the article on the "Apostolic Succession," which appears on our first page. The fact of such a succession is sufficiently demonstrated in the continuous and uninterrupted line of Bishops which is there given; and the objection sometimes raised against the transmission of this succession, in part, through the Romish Church, is ably and satisfactorily combated in the concluding portion of the article. We must, however, remind our readers that the mere establishment, from historical and documentary evidence, of the genuineness of the line of Bishops thus given, is by no means all that we contend for as constituting the great principle of the Apostolic Succession. While we assert the authenticity of this line of succession, upon evidence as strong as that of any ordinary historical fact, we have at the same time the most undoubted proof of the regular and valid consecration of every individual bishop whose name appears in that catalogue. "The Diptychs, or Registers, of every Diocese," observes the Rev. Dr. Jarvis of Connecticut, one of the best read divines in Ecclesiastical History on this side the Atlantic, "contained the names of its Bishops as regularly as the Diptychs of the Roman Empire contained the names of its consuls and its magistrates." And if we turn to the British churches, the line of succession and the validity of the consecrations in each Diocese, is so fully established, in most instances, up to the first appointment of any Bishop in such Diocese, that to suppose an irregularity in any consecration of which the documentary evidence may happen to be wanting, would argue more credulity than the broadest and most implicit admission of the fact itself. It would be incumbent upon the opponents of the principle, where as a general rule it is so fully established, to prove an irregularity to point out an interruption, rather than that its supporters should be obliged to establish it, link by link, through every age. Where from the accidental failure of records, in isolated cases, positive evidence may be wanting, the presumptive proof in favour of an adherence to the general and established usage, should to every candid mind be completely satisfactory. The voice of Ecclesiastical History unequivocally attests the existence and the universality of Episcopal government: the accidental loss, therefore, of a portion of the records of any particular Church,—so that, in a particular instance, the evidence of the consecration of one or more Bishops may be wanting,—cannot to the reasonable and candid inquirer bring the slightest doubt of the fact of such consecration, and of the regularity and validity of such consecration, especially where those immediately preceding and those immediately succeeding bear the most direct proof of regularity and completeness. We are, however, merely putting a hypothetical case; for in the British Churches, to which our argument has more particular reference, the required evidence of regular and valid consecration is not, we believe in any instance, wanting. From the manner of consecration it is, indeed, scarcely possible that such testimony should, in any instance, fail. A bishop is consecrated by the metropolitan and usually by three other bishops, each of whom was, in like manner, consecrated by four others; so that, in the event of the failure of records in one of these instances, it can hardly happen that it should take place in the case of all four! "When upon enquiry," observes Mr. Perceval in an Appendix to his admirable little work lately re-published by us, "it is found that our consecrations have been by two, three, four, and even more bishops, and that each of these consecrators was himself consecrated by as many, the ramification and multiplicity of the links of descent will be seen to be such, that unless it can be supposed that all the Bishops in any province simultaneously failed, the objection must come to nothing." To illustrate this case, a Table has been drawn out by that writer, from which "it appears that in transmitting the Apostolic commission to the present Archbishop of Canterbury, there were in the first step three bishops concerned; in the second, twelve; in the third, twenty-seven; and in the fourth, about fifty; nearly enough to fill all the English dioceses twice over; so that, not a single consecration here and there, but all the consecrations in England for successive generations must be supposed to have failed, before the objection can be worthy of consideration." To render this more clear by an example:—the present Archbishop of Canterbury, Dr. William Howley, was consecrated Bishop, on the 3d October 1813, by Charles Manners Sutton, Archbishop of Canterbury, the Bishop of Gloucester, the Bishop of Salisbury, and the Bishop of Oxford. Charles Manners Sutton had been consecrated Bishop, on the 8th April 1792, by the then Archbishop of Canterbury, the Bishop of Peterborough, the Bishop of Lichfield and Coventry, and the Bishop of Gloucester; and each of the other three consecrators by four others respectively. The same had been the case with these last; so that the links of succession are ramified and multiplied in such a degree as to render an interruption utterly impossible.

The succession in the list given in the article on our first page is only traced up to St. Augustine, the first Archbishop of Canterbury, who was sent into Britain by Gregory the Great, Bishop of Rome. And here it is proper to note, that Augustine was not consecrated by Gregory, but by Vigilius the Bishop of Arles. "The reason of this," observes Dr. Jarvis, "was that from the time of the Emperor Honorius, that city was considered as the metropolis of Gaul. In a still more ancient Notitia of the Gallic provinces, which has been preserved to the present day, Arles is not mentioned as a metropolitan city, but as a city belonging to the Provincia Vienensis, of which Vienne was the metropolis. It must, therefore, have originally received its Episcopate from Vienne. That city lies on the Rhone a short distance below Lyons. Both are mentioned together in the account which Eusebius gives of the persecution which raged there in the 17th year of Antoninus Verus. We have every reason to believe that both were Greek colonies. Why should the Letter of the Churches of Vienne and Lyons have been written in Greek, and sent to the Churches of Asia and Phrygia unless there had been some peculiar relation with those Churches? Potinus the first bishop of Lyons was a Greek, and so was his successor Irenaeus, the disciple of Polycarp, who was himself the disciple of St. John. The Church of Vienne may, therefore, be traced to within a very few years after the death of St. John; and consequently the succession of the English Church has come from Asia and St. John, rather than from Rome!"

If we continue the line of succession upwards, without special reference to the individuals consecrating, from Gregory who sent Augustine into Britain, it will stand as follows: Gregory, A. D. 590 Silverius, A. D. 537 Pelagius II, 578 Agapetus, 535 Benedictus, 573 John II, 532 John III, 560 Bonifacius II, 530 Pelagius, 555 Felix IV, 526 Virginius, 540 John, 524

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

Table listing names of popes and their dates: Hormisdas, A. D. 514; Sixtus II, A. D. 260; Symmachus, 499; Stephen, 257; Anastasius, 497; Lucius, 255; Gelasius, 492; Cornelius, 254; Felix III, 483; Fabianus, 239; Simplicius, 468; Anteros, 238; Hilarius, 461; Pontianus, 237; Leo Magnus, 440; Urbanus, 227; Sixtus III, 432; Callistus, 221; Celestinus, 424; Zephyrinus, 203; Bonifacius, 419; Victor, 194; Zosimus, 407; Eleutherus, 179; Innocentius, 412; Soter, 175; Anastasius, 398; Anicetus, 167; Felix II, 385; Pius, 158; Liberinus, 352; Hyginus, 154; Julius, 337; Telesphorus, 142; Marcus, 336; Sixtus, 132; Sylvester, 314; Alexander, 121; Miltiades, 311; Euaerestus, 119; Eusebius, 309; Anacleus, 108; Marcellus, 304; Clement, 98; Marcellinus, 297; Cletus, 81; Caius, 284; Linus, 70; Eutychianus, 275; St. Peter and St. Paul, 60; Dionysius, 263; Felix, 271 at Rome, about

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

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

The following Note was to have been affixed to the Sermon on our first page, but was not received in time for insertion in its proper place:— N. B. The writer received a request some time after the above sermon was preached, that he would allow it to be published. His departure for Europe, however, prevented him from complying with the request at the time. But as the present season has brought back the circumstance to the writer's mind, he now offers it to the President and Members of the St. George's Society of Kingston, with his best regards, and the expression of his earnest hope that they will adhere firmly to the Protestant faith of the Church in their Father land. Kingston, 27th April, 1840.

The Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE held their Annual Meeting at the Court House in Cobourg, on Monday last, the 27th April. The Hon. Z. Burnham having been called to the chair, and the business of the meeting presided by the usual prayers, the Report of the past year's proceedings was read by the Secretary, the Rev. A. N. Bethune; after which the following Resolutions, accompanied generally by appropriate remarks from their respective movers, were passed unanimously:— I. That the Report just read be received, and that the same be published in "The Church" newspaper, for the information of members and of the public generally. II. That the Treasurer's account be received, and that he be requested to transmit, from the funds in hand, one half of the amount due to the Parent Society, as early as practicable. III. That the Standing Committee be authorized to make gratuitous advances of Books and Tracts to the District Travelling Missionary, to the extent of £10 per annum, for distribution in the more remote and unprovided parts of the District. IV. That the Rev. T. S. Kennedy of Darlington be appointed one of the Vice-Presidents of this Committee. V. That the Clergy of the District generally be requested to make annual collections, either in their respective churches, or by individual application, annually, so as to enable the Committee to extend their operations; and that, in all cases, there shall be placed at the disposal of such Clergymen for gratuitous distribution an amount of Books and Tracts, at cost prices, equal to the sum contributed in aid of the Society's funds. VI. That the blessing of Almighty God upon the past labours of this Committee be devoutly acknowledged; and that their thanks be offered to the several officers of the Society,—especially to the Reverend Secretary of the Committee,—who have been, under Providence, the instruments of its advancement and success.

The Report, which it is desired should be published in this journal, will probably appear next week; and we shall content ourselves, for the present, with simply observing, that the annual grant to the District Travelling Missionary, mentioned in the third resolution, does by no means constitute the whole of the gratuitous appropriations of this branch of the Society. Probably double that amount of Books and Tracts are distributed, without charge, under the direct supervision of the Committee at Cobourg, independent of that grant as well as of the free contributions which, in other parts, would follow from a fulfilment of the fifth resolution.

COMMUNICATIONS.

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

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

Premising that I am only the Confidential Agent and Manager of "The late Bishop of Quebec's U. C. Tr. M. F.," or "Stewart Missions among the destitute," on the part of certain friends, many of whom, like myself, have taken a deep interest in the destinies of the Canadian Church, and the destitution of the Emigrant, during a space of more than twenty years;—premising also that our principle is, as far as our means permit, to carry the Gospel free of cost into the most destitute parts of your wilderness, by furnishing men and salaries to your recognized authorities,—giving them through our purses, and by our labours, that aid of which the cruelty of the Parent State has deprived them, and that without in any wise interfering with the received discipline of the Christian Church, but simply upon the data Acts xi, 29, 30, I will now briefly state the circumstances left by Mr. Patton in the mist. Those of your readers who peruse both articles, will probably agree with me in thinking that neither the one nor the other were matters in which any were concerned but ourselves; and that it was a pity to make an unintentional error the vehicle for an offensive implication. That subject is now done with for ever, and I will state the circumstances as briefly as I can.

Receiving from my friend the Bishop of Montreal, a most pathetic description of what he had seen in his Visitation, though heavily burdened and determined to increase our efforts, and come again to your rescue, and I engaged Mr. Gibson, now at Georgina, and Mr. Morris. Many of us are personally interested in the destination of the former place; and I therefore took upon myself, contrary to our custom, to request the Bishop's favourable consideration to its wants,—at the same time leaving his Lordship to exercise his own free discretion as to whether he could conscientiously attend to our wishes or not. He was kind enough to do so: Mr. Morris, therefore, with our salary, £100 sterling per annum, for three years from ordination, alone remained in his power.

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

From that time I considered the matter settled, and sent both off by the first spring ships. Except a letter from his Lordship expressing his satisfaction with both, and that they were on their way from Quebec to their stations, and a short letter from Mr. Morris, dated by Town, announcing his arrival in the Districts, I heard no more till I saw in your number XIII the article which has given rise to this unfortunate communication, consequent upon Mr. Patton's entire misinterpretation of my sentiments.

Acting, as I do, in the name of some of your oldest and best friends, without any other object in view than that of enabling your Church to do what she cannot do from her own resources,—viz. Preach the Gospel to the poorest and most destitute, free of any cost,—if you read the article in question, you will easily judge of my surprise and disappointment when I found that Mr. Morris' service in this behalf, was to be the signal for a call upon the pockets of the people. If the people are in such a situation at present, as to justify such a call, then the settlements ought to be provided for by one or other of the excellent Societies seeking the object. We do not profess to provide for them, and it is wasting our time and labour to send our Missionaries into such situations, and wasting their time and strength to allot them a tract for duty beyond the power of any human being properly to attend to.— We neither interfere in the where, or the how; all we ask from the Canadian Church, in return for our money, our labours, our anxieties, during so long a period of years (when you know as well as we do that your Church was by herself given to the world), is simply this,—that she will build up for others even the establishments in the hearts of her most destitute and her poorest children, by employing the Stewart Missionaries: [Isa. Iv, 1.] "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price;" for by so doing, the Hand of the Lord will save it from the wrath of all that rise up against our Zion. I shall be much obliged to you, Rev. Brother, if you will insert this letter: whether others (if they would) might not have fought your battles better, is a question we are not called on to decide. I have done my best for you; believing as I do most firmly, that if the Church of Christ is true to her Master—seeks up his lost wandering sheep with affectionate zeal,—"her bread will never fail;" nor will man or devil be allowed to triumph over her.

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

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

I opened Mr. Caswell's book with the pleasing expectation of a ripe and unbiased judgment in the matter which he undertakes to treat. I know something of his character as a minister and instructor in the United States, which promised ripeness of judgment; and of his removal to enter upon a sphere of labor in the British provinces, which gave me hope of his being released from biases to which a clergyman in the United States is almost likely to be subject. But I had not read far before I perceived that the book was written at a time when the author conceived himself in full and probably permanent connection with the Church in the States; and then, amidst the great satisfaction which I felt at his interesting statement of facts respecting her history, constitution, and present condition, and at most of the reflections too which suggest themselves to him as arising from them, I could not repress some apprehension that he would fall in one, and that one an essential particular of the task he had proposed to himself.— That apprehension grew into uneasiness when I had read through more than half the book without finding slavery mentioned; it did more so when I found the topic of "slaves" in the 13th chap-

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

In the last chapter there are thirty-five lines expressly on the subject of slavery, and the author introduces them by saying that he means to state facts rather than offer advice. He does state appalling facts of the exercise of mob-influence against those who advocate the emancipation of the slave, within the short compass to which his statement is confined. He makes the admission that "some English Clergymen in America have heartily joined the abolitionists, and in consequence have found it necessary to resign their parishes and return to British soil." And he offers so much advice at least to any English Clergyman who may have thoughts of emigrating to the United States, that he should "count the cost before he undertakes a crusade against American slavery, or even give utterance to an opinion favorable to abolitionists." With such facts staring him in the face, and such advice flowing spontaneously, as it were, out of his pen, still the author thinks he may publish his book on "the American Church," and skip the consideration of the bearing which they have upon the character of a church whose religious profession can consist with general consent to the application of an extinguisher upon every spark that might possibly kindle a light to show the enormity of holding our fellow creature in mental and bodily bondage, while the public profession is, that every man be held free and equal to his fellow!

Now you must not think that I mean to be hard upon Mr. Caswell. I simply point out to you how round a sincerely pious, well-informed and vigorous mind, the voluntary principle, under the operation of which he was wrought, might have allowed him to write only just so much as might consist with the peaceable continuance of his friendly relations with the people around him, on whom he was dependent for a sphere of labor, and for support by it. I do not even intend to insinuate that the author himself was aware of the kind of influence that operated upon him, while he was writing his book; but I firmly believe, to Mr. C.'s credit, that had he set about writing his book after the dissolution of his relations to the American Church, and in a position which gave free and unfettered exercise to his high qualifications for the task he proposed to himself, he would have written on the existence of slavery and distinctions on account of colour in the United States, as of a stain upon the Church, unredeemed even by the many favorable features which he has to report in her actual state and constitution.

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

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

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

ECCLESIASTICAL INTELLIGENCE.

COMPARATIVE SUMMARY OF THE UNIVERSITY OF OXFORD.

Table with columns: On the books, On the books, On the books. Rows include University, Balliol, Merton, Exeter, Oriel, Queen's, New College, Lincoln, All Souls, Magdalen, Brasenose, Corpus, Christ Church, Trinity, St. John's, Jesus, Wadham, Pembroke, Worcester, St. Mary Hall, Magdalen Hall, New Inn Hall, Alban Hall, Edmund Hall.

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

Dr. Newcome's prize, at St. John's College, for the best prof. of Latin in Moral Philosophy among the commencing Bachelors of Arts whose names have appeared on the Tripos was adjudged on Wednesday last to Dr. Calder. The subjects of examination were Paley's Moral Philosophy, Whewell's Foundation of Morals, and Neville's Defence of Paley against the objection of Mr. Sedgwick.—Cambridge, March 7.

DUBLIN, JAN. 17.—The course taken by the Archbishop of Dublin to prevent the Rev. T. D. Gregg from preaching in the parish of Lucan, county of Dub., against Popery, has created

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART IV. OF THE GOVERNMENT OF THE CHURCH OF ENGLAND.

Q. 113. What are the peculiar duties of a Bishop? A. Each bishop is the pastor of a whole diocese, and has the charge of all the souls in it. He has also the right of ordaining priests and deacons, with the government of the Clergy and authority to inquire into their conduct and to suspend them if he thinks proper. His other duties relate to the use of his ecclesiastical patronage and his conduct as a member of the House of Peers.

Q. 114. What is the power of ordination committed to Bishops? A. It is, in other words, the power of selecting and nominating the individuals who are, in process of time, not merely to possess the whole profane of the Church of England, but the most inconsiderable ceremony to the most lucrative benefices and the most honorable stations; but to be able only authorized dispensations of religious instruction to all the members of the church from one extremity of the kingdom to the other.

Q. 115. What is the common argument for the exclusive right of the Bishops to ordain? A. That they have derived it by uninterrupted succession from the Apostles. The constitution and law of England, however, seem not to refer to uninterrupted descent, but to the king as vested by act of parliament, with a fullness of authority in these realms, empowering and authorizing Bishops to ordain.

Q. 116. What is the secular power and dignity with which Bishops are invested? A. They have their respective courts of judicature, and issue out writs in their own name. Their jurisdiction extends to all causes concerning marriages, wills, administrations, &c. &c.

Q. 117. Is it a plain, undeniable, historical fact, that in every age since the days of the Apostles, there have been presbyters and bishops in the visible Church of Christ? A. It is a plain historical fact that the Church has existed at all ages. It will quote two brief ones from the first class of writers immediately succeeding the apostles. Clement, in a very beautiful epistle to the Corinthian Church says—'The Apostles knew, through our Lord Jesus Christ, that strifes would arise for the episcopacy, &c.' And Ignatius, who lived in the same century, and was companion and friend of St. Peter, writes thus: 'Four celebrated presbyters, worthy of God, is as closely knit to the bishop as the strings to the harp; and so by means of your unanimity and concordance lose Jesus Christ is sung.'

Q. 118. Has it not been said that prelacy is a mere human invention arising from the corruptions of human nature and the fascinations of Great Philosophy?

A. The polity of the Hebrews, that sacred institution described and enjoined by the voice of the Almighty, was established on prelatial principles. And Christ himself made a distinction between the two classes of ministers whom he employed in establishing his kingdom upon earth; namely, the twelve apostles and the seventy disciples. The apostles also, those holy men, claimed and exercised authority over the persons whom they appointed to sacred offices, and even conveyed to others the privilege of commanding and rebuking the elder or priest.

Q. 119. Who are the Bishops' representatives and assistants? A. The Archdeacons, of whom there are six in England. The other dignitaries of the Church are the Deans, Prebendaries, Canons, &c.; and the inferior clergy are the rectors, vicars, and curates.

Q. 120. How many orders of Clergy are there in the Church? A. The Church knows only three orders, that of Bishops, Priests, and Deacons, or in other words, the office which Timothy and Titus held, and the two offices under them. We use the word priest for presbyter of which it is a contraction (presbyter, preste, preste, priest.) If we examine the old Testament, we find three ranks were appointed to minister in the temple, the high Priests, the Priests of the second order, and the Levites. Those in the Church of England whom we now term Bishops, answer to Timothy and Titus; they hold the highest office and are of the first or highest order or degree of rank in the ministry of their respective diocesan churches. They obtain and have under them in subjection to their authority, the order of Priests, Presbyters or Elders, who were also in the apostolic age in reference to their flocks, termed Bishops; and the order of Deacons; who now in the Church of England, if they 'use the office of a Deacon' well, purchase to themselves a good degree, just as they did in the Apostles' days.

* This power of Ordination was once delegated to Cromwell, a layman, as vice-gerent to the King.

* Archdeacons were at first employed by the Bishops in more servile duties, and always in subserviency to the Urban or Rural Deans of Christianity, to whom they were as much inferior as their order of Deacons was to that of Priest. Till by the advantages of a personal attendance on the Bishop and a delegation to examine and report some causes, and a commission to visit some remote parts of a Diocese, their power and dignity was advanced above the Archpresbyter or Dean.—See Kennel's Parochial Antiquities.

* What is the Deacon of some of our communities? says Mr James in his Church Members' Guide.—Not simply the laborious, indefatigable, tender-hearted dispenser of the bounties of the Church—the inspector of the poor—the comforter of the distressed. No, but the bible of the minister, the patron of the feigning, and the wolf of the flock—an individual, who thrusting himself into the seat of government, attempts to lord it over God's heritage, by detaching alike to the pastor and the members; who thinks that in virtue of his office, his opinion is to be law in all matters of Church government, whether temporal or spiritual; who upon the least symptom of opposition to his will, frowns like a tyrant upon the spirit of rising rebellion among his slaves! Such men there have been whose spirit of domination has produced a kind of Deaconophobia (i. e. Deacon-horror) in the minds of many ministers, who have suffered most woefully from their bite, and have been led to do without them, rather than be worried any more.—Hence it is that in some cases the ministerial plan of committees has been resorted to, that the tyranny of Lord Deacons might be avoided.

CHURCH CALENDAR.

- May 3.—Second Sunday after Easter.
10.—Third Sunday after Easter.
17.—Fourth Sunday after Easter.
24.—Fifth Sunday after Easter.
28.—Ascension-Day.
31.—Sunday after Ascension-Day.

M. GONTHIER'S LAST EXHORTATION TO HIS FLOCK.

In the Canton of Vaud, in Switzerland, is the town of Nyon, a beautiful and romantic spot. It is not, however, the purpose of this paper to speak of the natural scenery of the place, but to draw the attention of the readers of the Visitor to one who laboured to improve the moral and spiritual character of the people residing there.

M. Gonthier was the pastor of the Reformed Church in Nyon. To those committed to his care he for some time proclaimed the fundamental doctrines and holy precepts of the Gospel,—and with good effect. But, being attacked by a complaint of the lungs, he was deprived of the power of preaching these to his flock, consequently all he could do was to endeavour to enlighten and instruct his charge by his writings. It is not, however, necessary to mention his history farther, as this notice will be sufficient to make what I am going to introduce plain enough to all who read it. And it will be well for them if they apply what is introduced to themselves, for there is no one, I am sure, who may not find something in what follows suited to his own case.

When M. Gonthier felt that he was approaching his end he wished to bid a last farewell to the members of his flock, whom he had been unable to instruct by his discourses for so many years. One day finding his strength increased a little, he had notice given in the Church that whoever wished to see him might come to his house.—Soon his chamber and the adjoining apartments were filled with persons, hoping to hear, at least, a few words from him. Then the dying Pastor, being raised in his bed of suffering, made a last effort, of which no one had thought him capable, and addressed, in a voice often interrupted, the most pressing exhortations to his dear parishioners.

"O my God!" said he in that solemn moment, "help thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute something to thy glory, and be salutary to those who shall hear them.

"My dear brethren and sisters! this Church has never known, and will never know, the strong affection which binds me to them. My greatest cross, during these last years, has been my not being able to testify this affection, or to do any thing for them. But I could not; it was the will of God! It becomes me to bow and adore. I can at least say, that I have not passed a day without addressing to the throne of grace for this dear Church my prayers, unworthy indeed, but, the Lord knows, sincere.

"Let me speak to you of things of the greatest importance. I address you, probably, for the last time. * * * * * Will you allow me now, on the borders of the grave, to put some questions to you?

"1. I know that some in this Church, I love to believe the number considerable, have come to the Saviour, and are cordially attached to him. I bless my God a thousand times for it. But do they guard carefully this precious treasure of faith and love deposited in their hearts? Do they endeavour to cherish and increase it? Do they diligently avoid the places and occasions which might endanger their souls? Let them examine and tell.—Will not a deep sigh escape from their heart in reply? Well then, if you feel that you are wavering, go with humility, and anew, to Him who can strengthen the feeble knees."

"2. Others are fluctuating* between the Gospel and the world. You wish to take all the consolations, and all the joys which are found in Jesus, yet you reserve, perhaps, one earthly desire, one appetite to gratify.—But does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said, 'Ye cannot serve two masters.' As he gives you all, you must give yourself wholly to Him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask God for strength to renounce all that removes you from him, and I know that you 'can do all things through Christ, who will strengthen you.' Go to God by Jesus Christ; and the day when you shall give yourselves up to Him without reserve—that thousand times happy day—oh, what joys, what unspeakable joys, will fill your soul!

"3. Amongst the persons whom I rejoice to see assembled now around me are some, probably, who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me; let them look at this flesh, which speaks more eloquently than my feeble words, for it borrows from death the power of its voice. Let them reflect that they too must come to the gates of eternity, and they will arrive sooner than they think. What will then become of them, if they are not found in Jesus Christ their Saviour? Oh! I conjure you in the name of God, and by your dearest interests, to think seriously of the salvation of your souls. I conjure you to fall, [as it were,] at the foot of Christ, and ask of him to open your eyes. I conjure you to take the Bible in your hands, and read it before God, imploring the light of his Spirit. Pray to be able to say to him, 'Speak, Lord, for thy servant heareth.' * * * * * If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwelling, fall on your knees, ask of God to keep it alive; this night do it; do it again to-morrow; do it every day. Gradually day by day things will operate salutarily on your souls, and you will begin to breathe in peace and happiness, to which you before were strangers.

"Grant us the grace, O my God, us who are met here, to be one day united, all without exception, in heaven. Then we shall know how much we have been loved. * * * * * In the name, and by the merits of Jesus Christ, I pray thee to hear me, O my God! for the love of our good and powerful Saviour! Amen. Amen."—Christian Observer.

* That is, wavering, halting between two opinions.

MORAL HARMONY.

There is a cottage, and the children are playing around it. A sweet girl somewhat older sits knitting near the door, with its perfumed porch of honey suckles.

A man approaches that residence of innocence and simplicity. He enters the lowly chamber. He claims an ancient acquaintanceship with the happy family. He is welcomed by the inmates, for he says he knew their father. The little ones climb his knee. He is made, in the true sense of that holy phrase, at home.

Shall I describe the visitant? He wears the garb of a mechanic. He converses about science and the march of intellect. He declaims fluently concerning political rights and moral organisation, and talks of signing the people's charter.

"What is the charter?" asks a little boy, as he munches his brown bread and butter.

And that man seeks oftentimes the happy home.—And he gains the affections of the simple village maiden. Why should she doubt him? He was her father's friend.

The days come when he speaks of marriage, but he has conscientious objections to banns.

Why? He is a philosopher. He has exploded that ancient folly, the Church of England. He believes in no God—not he! God, he maintains, is the invention of the priest! The philosopher would burn the cross of Christ for firewood.

"Do not marry him," whispers the conscience of his betrothed.

"I love him," replies her inclination. Conscience fails. The girl forgets her mother's remonstrance, and goes forth into the world with him to whom she trusted her guileless heart.

They arrive at —. They are united at the Hall of Science, on the principles of social harmony.

Ten months pass away with the usual alternations of life.

And then there seemed a probability that the village girl would become a mother. "How tiresome!" said her reputed husband, as he took the last shilling from her pocket during her calm sleep, and escaped from their little home two hours before daylight.

She laid the tea-things for him as usual in the evening, but he came not. She trimmed her lamp at midnight, listening at every foot-fall as it echoed in the silent street, yet he came not.

And the truth by degrees stole on her desolate spirits. She went forth in distraction to the officers of justice. The old magistrate wept as he told her how she had been deceived. The cold-hearted workhouse received her, and the paupers looked bitterly at her as they saw there was no marriage ring on her finger. Her child was born, forlorn and fatherless—the weakly offspring of the broken-hearted.

There is a mad-house at D—. There is a wreck of the once beautiful form. The symmetry of the features remains, but the lustre of reason has faded and expired. She moans and walks alone. The keeper will tell you that she is near her grave.

WHO IS SHE? WHO IS SHE? And a madman answers dolefully, she is a SOCIALIST'S BRIDE. And the crowd of maniacs join in horribly,

We sing in chorus, With death before us, Marrier than all the world besides; Let weal or woe Come or go, Here is a bonny SOCIALIST'S BRIDE.

And one madman chalks on the rough wall a skeleton. He calls it the sign of his inn. And underneath the scrawls with ominous fidelity the words—"HARMONY AT THE SIGN OF THE SOCIALIST'S BRIDE."

There is a pauper funeral. I ask the burly sexton why the females are so numerous and so angry. "O," says the man, "it's only a woman buried who was seduced by a SOCIALIST."

It is Sunday night. The Hall of Science is lighted. Strike up the violin. A man is dancing with a courtesan. Some one whispers in his ear, "your former wife died last week in a mad-house."

Does he turn pale? No! he is a philosopher. Does he shed a tear? No! he is a SOCIALIST. Does he say anything? Yes! "what a pity she did not make away with herself!"

ENGLISHWOMEN! THIS IS SOCIALISM!—London Watchman.

The Garner.

THE MORALITY OF THE BIBLE.

It were no over-bold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly labouring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible. We thank the Deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the order and the beauty which are yet round our families.—Rev. H. Melvill.

GOD'S PROVISION FOR MAN'S BODILY WANTS.

Is not all the earth our orchard and our granary, our vineyard and our garden of pleasure? and the face of the sea is our traffic, and the bowels of the sea is our vivarium, a place for fish to feed us, and to serve some other collateral appendant needs; and all the face of heaven is a repository for influences and breath, fruitful showers and fair refreshments. And when God made provision for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking on his portion of grass; but man hath all the food of beasts, and all the beasts themselves that are fit for food, and the 'food of angels,' and 'the dew of heaven, and the fatness of the earth,' and every part of his body hath a provision made for it; and the smoothness of the olive and the juice of the vine refresh the heart and make the face cheerful, and serve the ends of joy and the festivity of man; and are not only to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat, with which God furnishes out the table of mankind. And in the covering our sin, and clothing our nakedness, God passed from fig-leaves to the skins of beasts, from aprons to long robes, from leather to wool, and from thence to the warmth of furs, and the coolness of silks; he hath dressed not only our needs, but hath fitted the several portions of the year, and made us to go dressed like our mother, leaving off the winter-sables when the florid spring appears; and as soon as the tulip fades, we put on the robe of summer, and then shear our sheep for winter; and God uses us as Joseph did his brother Benjamin; we have many changes of raiment, and our mess is five times bigger than the provision made for our brothers of the creation.—Bishop Jeremy Taylor.

THE USE OF AFFLICTION.

The graces of the Spirit, as they come from the hand of God who infuses them, are nothing but pureness; but being put into a heart where sin dwells, (which till the body be dissolved and taken to pieces, cannot be fully purged out,) there they are mixed with corruption and dross; and particularly faith is mixed with unbelief, and love of earthly things, and dependence upon the creature, if not more than God, yet together with him; and for this is the furnace needful, that the soul may be purified from this dross, and made more sublime and spiritual in believing. It is a hard task, and many times comes but slowly forward, to teach the heart, by discourse and speculation, to sit loose from the world at all sides, not to cleave to the best things in it, though we be compassed about with them, though riches do increase, yet not to set our hearts on them, Psal. lxxii. 10, not to trust in such uncertain things as they are, as the Apostle speaks, 1 Tim. vi. 17. Therefore God is pleased to choose the more effectual way to teach his own the right and pure exercise of faith, either by withholding or withdrawing those things from them. He makes them relish the sweetness of spiritual comfort, by depriving them of those outward comforts whereon they were in most danger to have doted to excess, and so to have forgotten themselves and him. When they are reduced to necessity and experimentally trained up easily to let go their hold of any thing earthly, and to stay themselves only upon their rock, this is the refining of their faith, by those losses and afflictions wherewith they are exercised. They who learn bodily exercises, as fencing, &c., are not taught by setting still, and hearing rules, or seeing

others practice, but they learn by exercising themselves. The way to profit in the art of believing, or of coming to this spiritual activity of faith, is, to be often put to that work in the most difficult way, to make up all wants and losses in God, and to sweeten the bitterest griefs with his loving kindness.—Arch-bishop Leighton.

Advertisements.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TURNER, B.A., BALLIOL COLLEGE, OXFORD, Assistant.

TERMS.—For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal. A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence of his studies by the Principal.

N.B.—The next Term will commence on Monday, May 4th, 1840. Kingdon, U.C., April 30, 1840. 44-4f.

THE JOHNSTOWN DISTRICT SCHOOL. THE Principal of the above Institution respectfully

informs the public, that in consequence of the increasing number of his pupils, he has engaged an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-4f.

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingdon, U. C. 30-4f.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-4f.

OWEN, MILLER & MILLS, Coach Builders, (from London.) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-4f.

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. Toronto, Dec. 12, 1839. 15-13w.

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. London, 7th December, 1839. 4w3D.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq, Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 274f.

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 Feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggy and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-4f.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported. This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country, To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over. ISAAC BUCHANAN & CO. N.B.—I. B. & Co. will also receive an assortment by the Springs ships, containing the newest styles in FANCY GOODS. Front Street, Toronto, 16th Feb, 1840. 13w3D.

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashes; Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chintz; Plain and Printed Muslins and Drills; Blankets, Flannels, Bazes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggals; A great variety of Tartans, Plain Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Omburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lamb's Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxoniae and Robe D'Orleans and Muslin de Laines; Shirts Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furrs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins,—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839. 16-4f.

BRITISH SADDLERY WAREHOUSE

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavalrons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 164f.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Cavalry Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Sword Knobs; real Silver Epaulettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 173f.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher. ST. JOHN C. KEYSE. [B. D. CHATTERTON, PRINTER.]