### Original Poetry.

THE SLAYING OF THE FIRST-BORN OF EGYPT.

Midnight on the moonless earth, On the black sky's starless do Silence on the Bondman's hearth, On the Pharaoh's regal home! Wrapp'd in dreams of bigot pride, Slumber'd Egypt's myriads wide; Miracle and plague had ceas'd; Israel's thunder-calling Priest Waved no more his awful rod, Ask'd no tempests from his God; And the Gods of Egypt waken, Veil'd Osiris' bolt is shaken. Bondage-tortures-felons' graves Be your portion, rebel slaves,-Dupes, that on false hopes relied, Fools, that Egypt's Gods defied!

Midnight, moonless-starless-black-Silent—save a low faint shiver, Floating melancholy back From the old Nile's restless river. From the old Nile's restless river.
Is you spectral light the Dawn
From the Orient journeying on?
Tell to Isis' laggard Priest
Morn is hovering in the East.—
Gods!—The black vault rends asunder,
As if stirr'd with unheard thunder,
And a mass of ghostly light
Floateth down the breast of Night.
Ha!—Within that charnel gleaming, Ha!-Within that charnel gleaming, Looms some form of awful seeming. Nearer-'tis a war-like Phantom, Pale, grey shadows clothe and haunt him: Death and Terror, hovering round him, In a battle-garb have bound him: From his eyes cold lightnings glance,— Motionless his fire-clad lance. Hush!—He stays his war-cloud now Oper the death doom'd City's brow. O'er the death-doom'd City's brow. Hear Osiris—Isis hear, Egypt's Judgment hour is near! O'er her the Destroyer bendeth, From his cloud the Shape descendeth— Gods of Egypt, hear!-

Now the Phantom-Shape is gliding Slowly down the slumbering street, Now his ghostly form is biding By the Pharaoh's royal gate: Now the death-lance rais'd on high, Strikes the lintel noiselessly; And a dirge-like wailing falls O'er those high and stately halls, As if royal breath were fleeting, As if Death with Kings were meeting .-But the Phantom-Shape is gone, Silent-slow!y-journeying on: Noble's tower, and peasant's gate, Where he strikes the death-dart's blow, There the Mourner's wailings flow. Now his misty Form's before The weak Bondman's lowly door, And the shadowy arm on high Lifts the death-lance threateningly. Hath he struck?-Is that the m For the young slave's spirit flown; -the phantom-shadow bow-Whence the spell that binds him now?-There's a token glistening there
In the lance's fiery glare,
Like a flash of bloody light
Streams its crimson on the night,—
See the. See the phantom-shape obey
The red symbol's potent ray—
Go!—The bondman sleepeth well,
'Twas his God that fram'd that spell.
A way—pale shape—away!

Morn on Egypt's wailing coast—
Israel—up!—thy God hath won thee,
Call the thousands of thine bost,—
Come, with triumph's splendor on thee;—
Warrior, Prophet, Leader, Priest,
Raise the altar—spread the feast,
Shart Let Egypt's wailing count Shout!-Let Egypt's wailing sound In your jubilee be drown'd-Let each tribe its thousands gather, Wealth and substance, -child and father-Marshal now your long array, Follow ye your God to day. Toward the desert seems to glide

Follow-follow-sign and wonder, Judgment, tempest, sword and thunder, God hath on your tyrants cast, Israel up-away-away! Thou art freed at last!

Toronto, November, 1841.

A PLAN FOR THE UNION OF WESLEYAN METHODISM WITH THE CHURCH. (From a Pamphiet by the Rev. R. Hodgson, M. A., entitled "Wesleyan Methodism considered in relation to the Church.")

We have now brought to a close our observations on We have now brought to a close our observations on the rise, progress, and final establishment of Wesleyan Methodism, as a religious system, considered in relation to the Church. Our object was to explain this singular phenomenon—to show under what circumstances the two phenomenon the two phenomenon the two phenomenon that circumstances th more useless recrimination. That grave errors were committed on both sides must be acknowledged by all impartial inquirers, who are attached less to the cause of party than the cause of truth.

"Iliacos intrà muros peccatur et extrà."

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But beyond this general admission we cannot go; and we leave to more adventurous writers the task of distributing the praise or censure in fair and rateable proportions. "Time past," it has been beautifully observed by Stoical writer, is as "something consecrated to the gods; it is beyond the power "of fortune or of man." Regret,

therefore, is unavailing; and we must accept this condition of things as a legacy, if not of the wisdom, at least of the

But though we accept this condition of things with all its difficulties, we need not resign ourselves as the victims of stoical resignation and despair. Nothing certainly need preclude us from "casting about" for some expensions of the contraction of the con dient which may assist us in obtaining a practical solution of these difficulties. To us, indeed, it is a matter of regret that the "tide" was not "taken at the flood" at an earlier period. Success would then have been more probable;

and we should thus have avoided those "shoals and miseries" on which we have been subsequently stranded. This, however, shall not deter us from making an attempt; and, if any should consider us as uselessly employed in even doing this, let them consider the grounds of our confidence. The strongest bond of union between Wesleyan Methodism and the Church of England is to be found in the neat, terse, elegant, and imperishable writings of Mr. Wesley himself. And we would recommend to the consideration of both parties one cat Principle enunciated in those writings, and which Mr. Wesley professes to have adopted as his rule of conduct, sider the 'Church of England,' or the 'cause of "to consider the 'Church of England, Methodism,' but as subordinate to the general interests Methodism,' but as Subordinate to the general interests of the Church of Christ." Both parties will certainly

acknowledge the propriety of this principle; but will both Parties abide by its application?

The first point in favour of those who wish to "close between the Church and Wesleyan Methodism, is the absence of any irreconcileable difference in matters of doctrine; and what little difference does exist affects rather the phraseology than the substance. But when we arrive at "Church Government," then com-

There are only two methods which have ever been There are only two methods whave in view. The proposed for effecting the object we have in view. The one, for the sake of distinction, may be termed the *Theory of Absorption*, and has been clearly explained; the other may be termed the *Theory of Union*, but every person who may be termed the *Theory of Union*, but every person who

has mentioned it, has forgotten to state its "elements." The theory of Absorption is certainly simple; but it has the fault of all theories which aim at simplicity without reference to the infinite complications of social existence. It is perfectly visionary and impracticable. The theory has been thus stated, "Even our enemies must confess, that the that the clergy, at large, do preach the Gospel in its scriptural integrity to the people; and that there is no ground accordingly for continuing a system (Methodism) which the present state of the religious world has entirely superseded."

Now look at the broad facts of the case. With a dense population destitute, to an unparalleled extent, of religious instruction, and amidst a vast superfecundity of socialism, chartism, and every demoralizing agency, this theory contemplates the disbanding of about five thousand Methodist ministers and preachers (Itinerant and Local) without any compensating increase of ministers on the any compensating increase of ministers on the part of the Establishment—the shutting up of three thousand chapels in England alone, besides other subordinate places of worship, with no corresponding "church extension" to meet the emergency—the withdrawing of above a mil lion of "hearers" from the religious ordinances of their choice, with an absolute certainty that the very violence choice, with an absolute certainty that the very violence of the change would throw a vast proportion into the vanks of Dissent—the closing of between three and four thousand Sunday Schools in uneducated and populous districts, and the separation of three hundred and sixty thousand "Members" of the Society, from a discipline to which they are achievingly attached without the which they are enthusiastically attached, without the provision of, or even indication of, any analogous system which might occupy its place; to say nothing of a large field of Missionary operations which we are quite incompetent to cover.\* No consistent and intelligent churchman, however desirous of theoretical unity and perfection, could even wish for such a consummation as this; and to believe that any person could seriously propound such a theory, as a practicable theory, is certainly levying a large tax upon human credulity.

But if this theory be impracticable, can no principles

be laid down which may serve as a basis of union? But, here, care must be taken that those principles be consistent with our form of Church-government; for, as it is justly observed by Mr. Jackson, "the Church, with its three orders of ministers, can never sanction the ordination which the Methodist preachers have received." We have seen that a Presbyterian ordination was forced npon the Wesleyans more out of necessity than choice; that Mr. Wesley considered the "Episcopal form of Church-government as well agreeing with the writings and practice of the Apostles;" that eminent writers of that hody everyone. "The chieffings to our Episcopaever. that body express "no objections to our Episcop scripturally understood," § and we certainly wish it to be

In order then to preserve the uniformity of our Epistherwise understood. copal form of Church-government, let us be permitted to clear away the difficulty by suggesting a slight extension We propose, therefore, the creation of a "Wesleyan Bishop," who shall ordain the Wesleyan ministers, presenting themselves for ordination || at the annual Conference, and who shall exercise the other functions of rence, and who shall exercise the other functions of Episcopacy as far as may be compatible with the discipline of Wesleyan Methodism as at present constituted.— We propose further, that the nomination of this bishop be vested in the Wesleyan Conference, and that the eligibility shall be restricted to such individuals as have filled the office of "President of the Conference;" not merely because this proviso would secure sufficient gravity and experience on the part of the individual selected, but would serve as a guarantee that such an individual possessed the affections and regard of the whole Methodist Body.\*\* The veto, of course, would rest with the Arch. sessed the affections and regard of the whole Methodist Body.\*\* The veto, of course, would rest with the Archbishop of Canterbury; and, in case of its being exercised, we propose that the Conference proceed to the nomination of three individuals, belonging to the order specified.— From these a selection will be made, and the appointment

This is the only concession we solicit at the hands of the Church; for it is impossible that we should co-operate with those whose ordination she does not sanction.—
Neither do we know of any interest of the Establishment, whether temporal or spiritual, that would suffer detriment from this relaxation. If we cannot extend the terms of our communion so far as to admit within the pale of the Church all who do not dissent from her doctrines and renounce her service; even rational men must at length begin to entertain doubts respecting her ultimate stability. When we reflect upon our singular position, the species When we reflect upon our singular proof, the specific of hostility which is constantly waged against us, and that, as a Church, we have, at least, in bygone times, the understhose things which we ought to have done," "left undone those things which we out we are reminded of an observation which has fallen from a high authority: "Permanent usages are suited to a peaceful state; but those which are compelled to engage n vast undertakings, require a corresponding degree of

At the hands of the Wesleyans we request the following concessions. In large towns and populous districts we have no desire to extort from them the closing of their during the hours of service in the parochial church (unless on very special occasions;) for that would be inconsistent with the principles we have already advocated, (p. 24,)‡‡ as well as with the relaxation of Mr.

\* "Such a formal union (of the Methodists) with the Established Church as implies an abandonment of their own Ministry, and their peculiar form of discipline, would be equally a violation of Mr. Wesley's design ..... Nor have the Methodist preachers any right so to trifle with the consciences of mankind as to withdraw from more than a million of people the religious ordinances and means of salvation which they prefer before all There are principles concerned in questions of this nature more deep and momentous than superficial declaimers

§ Watson's Life of Wesley.

At present the term "ordination" is not used by the Methodists; it is expressed by the phrase "received into full connexion,"—another instance of the reluctance frequently manifested by Mr. Wesley, "to invade no man's right," on light, or what he conceived in off.

light, or, what he conceived, insufficient grounds.

¶ It consists of "one hundred senior preachers." There is one man whom we cannot pass over in silence. He has at all times acted in defence of the Church—opposing himself to every democratic tendency in the Body, and even co-operating with the Conference in the expulsion of a Methodist Itinerant preacher, who persisted, during the late crisis, in attaching himself to a "Church Reform Society" near Manchester. In this he executed the true Wesleyan principle.—
"As to those of the people called Methodists," observes Mr.
Wesley, "whom you suppose to rail at and abuse the clergy, and to 'revile and censure their neighbours,' I can only say, which are they? Show methe men, and if it appear that any of those, order my care, habitrally account and there was a solid at these who had to the same and the same an under my care, habitually censure or revile others, wh ther CLERGY OF Laity, I WILL MAKE THEM AN EXAMPLE FOR THE BENEFIT OF ALL THE REST." (Works, vol. viii. p. 489.) It is hardly necessary to state that Dr. Bunting is the individual to whom we allude, or that his manly proceedings in this case "drew down upon him the obloquy of a licentious press." If the "reciprocity system" were insisted upon, where we might ask, would the "Vicar of Gedney" appear? [This remark is unjust. Mr. Escott, the Vicar of Gedney, refused to read the burial service at the interment of a child, who had been baptized burial service at the interment of a child, who had been baptized by a Wesleyan minister, considering that such baptism was invalid. Why should he be sneered at for acting upon an opi-nion, entertained by several of the best and most learned divines of the Church? If in maintaining his principles, he has behaved harshly, let him be censured for that,-but not for

haved harshly, let him be censured for that,—but not for adhering to what he conceived to be his duty. The case has been decided in the Court of Arches against Mr. Escott, but he has appealed, we believe, to the House of Lords.—Ed. Ch.]

†† Thucyd. lib. i. § 71.

‡‡ Wesleyan Methodism may put forward some claim to the peculiar honour of the Establishment as the "poor man's church." "Several of the chapels," observes Mr. Jackson, "in the principal manufacturing towns, such as Manchester, Lords. the principal manufacturing towns, such as Manchester, Leeds, Sheffield, and Huddersfield, are of very large dimensions. In Leeds alone the chapels contain four thousand free sittings; and in many other places the spiritual necessities of the lower classes of society are met in the same liberal mauner .- Centenary of Wesleyan Methodism, p. 247.

Wesley himself. But in rural and thinly peopled districts, we would suggest the propriety of recurring, as far as circumstances will permit, to the practice of the founder of Methodism.

The next concession relates to the use of the "Liturgy. It will be observed that the plan of pacification "strongly recommended" the use of the Liturgy. We wish this recommendation to be made "absolute." On this head we commendation to be made "absolute." On this head we have with us the suffrage of many eminent Wesleyans. "The fault," says Mr. Watson, "in the 'plan of pacification' lay in not making the use of the Liturgy the sole and peremptory rule, as a condition of opening their chapels during the hours of service. That improvement is indeed presults to be desired; for the Liturgy courses the pers during the nours of service. That improvement is indeed greatly to be desired; for the Liturgy secures the indeed greatly to be desired; for the Liturgy secures the reading of a large portion of the Scriptures; it secures what Mr. Wesley has properly called the "four grand parts of public petition," (p. 64;) and besides the aid it affords to the most spiritual and devout, a great body of evangelical truth is by constant use laid up in the minds of children and ignorant people"..... "furnishing them with suitable, sanctifying, solemn, and impressive petitions." \$8

tions." §§
With respect to the administration of the sacrament,
we wish to withdraw none of the privileges conceded in
however this concession, that "memwe wish to withdraw hole of the privileges concerted in 1795. We propose, however, this concession, that "members of the Wesleyan Societies" shall attend the administration of this rite at the parochial church, at least once a This is the strongest bond of union that can subsist between us; it draws a strong line of temarcation, as Bishop Copleston remarks, between the "Wesleyans and those organized communities" (of dissent) "which exclude from their society any that communicate in the blessed sacrament of the Lord's Supper with the National Church." At the same time, it is a homage to the Establishment and to the memory of John Wesley, which, we

are assured, no true Wesleyan will ever grudge.

Such are the principal concessions on the pat of the Church of England and Wesleyan Methodism which have suggested themselves to our mind, in no light or inconsiderate mood, as forming a basis for their mutual wion, and, subsequently, for their more effective co-operation. Whether any practical result may ever flow from these or similar suggestions, to re-unite us with our brethren, t would be in vain for the writer to conjecture. He has endeavoured to execute, to the best of his ability, what endeavoured to execute, to the best of his ability, what he conceives to be his part of the duty; and, if he only succeeds in making the question better understood by all parties, he will not consider his time mis-spent or his labour misapplied. Nothing would afford him greater pleasure than to see members of the Church of England reciprocate the same feeling towards the Wesleyan Methodists as one of their writers has evinced in the following passage towards us:—"The prevalent sentiment of the Methodists, as a body, towards the Establishment has been that of friendship. We rejoice that she has great influence with the mass of the population. We wish her prosperity and perpetuity, as we wish all other Christian churches; and the more so as we recognise in her the churches; and the more so as we recognise in her the 'mother of us all,' and can never contemplate, without the deepest admiration, her noble army of confessors and martyrs, and the illustrious train of her divines, whose writings have been, and still continue to be, the light of Christendom."

> THE APOSTOLIC MINISTRY. (From the Rev. T. H. Horne, B.D.)

That our Saviour founded a church or society, which was to subsist to the end of time, is universally admitted by all professing Christians. No visible society can exist, without order and government, nor without some terms of admission to its privileges. Where every one is left to do what he pleases, there must be confusion, and every evil work. No sooner, therefore, had, our Savieur, laid evil work. No sooner, therefore, had our Saviour laid the foundation of his church, but he chose TWELVE of his disciples, whom he named Apostles, to whom he committed the administration of it. These, while he continued with them, he laboured to instruct. He gradually enlarged their views, respecting the nature of his spiritual kingdom: he removed their prejudices, and corrected their ambitious desires. After his resurrection, he passed forty days with them, speaking of the things pertaining to the kingdom of God. (Acts i. 3.) He invested them with equal powers, and delegated to them that mission, which He himself had received from God, saying: As my Father hath sent me, even so send I you. (John xx. 21.) Subse hath sent me, EVEN so send I you. (John xx. 21.) Subsequently, he commanded them to go, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and promised that He would be with them alway, even to the end of the world. (Matt. xxviii. 18—20.) But, as the persons, to whom this mission was delegated, were mortal, the promise of our Saviour's continual presence with them, in the exercise of their spiritual functions, could only be completely fulfilled in their successors. That they were to be succeeded by others, is evidently implied in these words of our Lord. By virtue of this commission, the Apostles assumed the direction of the newly constituted church; and in their turn ordained faithful men, who might be able to teach others also. (2 Tim. ii. 2.) And, if we "diligently read holy soriging and aptient arthur in the cyclent". read holy scripture and antient authors, it will be evident, as stated in the ordination service of our church, "that FROM the Apostles' time, there have been these three orders of ministers in Christ's church, bishops," presbyters or "priests, and deacons."—(Preface to the Office of Orders)

When the church increased, and the care of the poor demanded more time than the Apostles could give, consistently with their important duty of preaching the Gossistently with their important duty of preaching the multitude. pel, they deemed it necessary to select from the multitude of the disciples, seven brethren, to whom the name of deacons was subsequently given; and to whom certain specific duties were assigned. These deacons were spespecific duties were assigned. cially set apart by prayer, and by imposition of hands, of the Apostles. (Acts vi.) About ten years after the institution of deacons, we read incidentally, that there were presbyters or elders in the church at Jerusalem (Acts xi. 30); that Paul and Barnabas ordained presbyters or el-Centenary of Wesleyan Methodism, p. 256.
"Unless I see more reason for it than ever I yet saw, I that Paul sent for the presbyters (or elders) of Ephesus to come to him at Miletus, to whom he delivered the admirable and pathetic charge, related in the twentieth chapter of the Acts of the Aposties. At a still later period, during his imprisonment at Rome, Paul wrote his epistles to Timothy and Titus, containing special instructions for their direction in the ordination of presbyters and deacons, and in the other duties of their episcopal office\*:

§§ Watson's Observations on Southey's Life of Wesley, p.

Watson's Life of Mr. Wesley, p. 361. \* On the Functions of Bishops, as stated in the New Testa-

The peculiar office of a Bishop consists in these four particulars:—1. In ordaining presbyters and deacons;—2. In superintending the doctrine of these ministers;—3. In superintending their conduct;—4. In regulating those matters in the church, which are not settled by divine authority.

Now these duties of a superintendent or bishop, were committed by the apostle Paul to Timothy and Titus. 1. THEY WERE APPOINTED TO ORDAIN OTHER MINISTERS, AS THE APOSTLES HAD DONE before them.

For this cause, says the apostle to Titus, left I thee in Crete, that thou shouldest ordain presbyters in every city, as I had apto Timothy respecting the choice of those whom he should or-dain presbyters or deacons.—(1 Tim. iii.)

2. THEY WERE APPOINTED TO SUPERINTEND THE DOC-

TRINE OF THESE MINISTERS.

So says the apostle to Timothy:—I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.—(1 Tim. i. 3.) 3. THEY WERE APPOINTED TO SUPERINTEND THE CON-DUCT OF OTHER MINISTERS.

Against a presbyter receive not an accusation, but before two receive accusations, and hear witnesses against any person, is which St. Paul inculcates more frequently than another authorised to be the judge of that person.

4. THEY WERE APPOINTED TO REGULATE SUCH MAT-TERS IN THE CHURCH, AS WERE NOT SETTLED BY EX-

PRESS DIVINE COMMAND.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; that are left undone, as the margin expresses it.—(Tit. i. 5.) This was a branch of apostolical authority which is here delegated to Titus, as appears the erroneous manner of receiving the Lord's Supper, into which the Corinthians had fallen, by stating to them the nature of

together with such exhortations, as plainly imply, that they had received, not assumed their authority. With regard to Timothy, in particular, before Saint Paul took him to be his companion and assistant in the Gospel, not only did the Apostle himself ordain Timothy with imposition of hands but also the acceptation of a number of only did the Apostle himself ordain Timothy with imposition of hands, but also the presbytery—or a number of presbyters—laid their hands on him,—not to convey any authority, but merely to express their approbation. By the putting on of MY hands, are Saint Paul's words in his second Epistle to Timothy (i. 6); and, he says in his first Epistle, with the laying on of the hands of the PRESBYTERY. (iv. 14.)† In our Reformed Episcopal Church, as well as in other Protestant episcopal churches, at the time of ordination, a certain number of presbyters lay their hands dination, a certain number of presbyters lay their hands on the heads of candidates for the ministry, together with the Bishop, not for the purpose of conveying authority

but merely to denote concurrence.

During their lives, the Apostles had the sole charge of the churches. Their office is expressly termed an epis-copate or bishopric, in the first chapter of the Acts: and, after their death, those who succeeded to their office, left, the name of "Apostle" to the Apostles strictly so called; and gave the name of "Bishop" to those, who succeeded the Apostles in superintending churches, and ordaining

And thus it is evident, that the lineaments of that gradation in the ministry, which subsists among us, may be plainly discerned in the writings of the evangelists and plainly discerned in the writings of the evangelists and apostles. The orders of deacon, presbyter, and bishop, which were thus established, we know from the testimony of the antient fathers of the church, and from other ecclesiastical writers, continued in uninterrupted succession for fifteen hundred years, in ALL Christian churches, and it still exists in our councellarch, and in the protestant for fifteen hundred years, in ALL Christian churches, and it still exists in our own church, and in the protestant episcopal churches in Scotland, on the continent of Europe, in North America, and among the autient Greek and Syrian churches, in the East. The existence of the Syrian church in the centre of India,—a church which never submitted to the papal anti-christ, retaining episcopal government, and a scriptural liturgy, and deriving her enjscoprey from the earliest and best days of Christianity. pal government, and a scriptural liturgy, and deriving her episcopacy from the earliest and best days of Christianity,—furnishes one of the strongest proofs of the apostolic origin of this mode of church government. No antient independent church, indeed, can be named, in which episcopacy was not found, nor any, in which it was interrupted, until the time of the Referention, when the most learned until the time of the Reformation; when the most learned and pious of the original framers of the presbyterian form of church-ministry,—especially the venerable Calvin, and the learned Beza, the chief founders of the Protestant churches at Geneva and in France,—pleaded NECESSITY alone for their rejection of episcopacy, of which they at the same time strongly avowed their veneration. Calvin, in particular dealward there are the results of the control of th in particular, declared those to be worthy of every anana, who would not reverence and submit to episcopacy thema, who would not reverence and summer where it was to be met with in its legitimate form: and Beza expressed his deliberate opinion, that it was hardly be senses to reject episcopacy. He possible for a man in his senses to reject episcopacy. He considered that England had retained her episcopal ministry by the peculiar blessing of God, and expressed his wish that she might long continue to enjoy it.

SEPARATION FROM THE CHURCH. (From a Sermon, by Dr. Copleston, Bishop of Llandaff)

IT IS NOT WE WHO HAVE CHOSEN HIM, BUT HE HAS CHOSEN US. Let this truth be ever present to the mind of every disciple. The Church of God is no work of man's making,—no self-created body of representatives and their constituents,-no voluntary assemblage of men, ciated by their own will and authority, and imparting, their own act, authority to those set over them. household not of man's but of God's forming. power in it emanates from Christ who founded it; who, power in it emanates from Christ who founded it; who, upon leaving the world, appointed governors and teachers, commissioned by himself, to extend and propagate it through the whole world, according to the model which he himself prescribed. By his first Apostles, and by those who in succeeding ages were from time to time called to the ministry, this visible body has been perpetuated down to our own times;—deriving not only its origin from him in the first instance, but being continually sustained, and quickened, and invigorated by him, as its invisible head, through the abiding influence of the Holy Spirit.

Holy Spirit.
To that Church which he thus founded he gave authorive to maintain order and discipline; to preserve sound-ness of doctrine and purity of manners; and to pour forth, as from a living fountain, the waters of life to all who would become his disciples, and submit to the rule of his

These are simple truths, familiar to most of you my Christian brethren, and to many of you it may seem almost superfluous to dwell upon them. Yet I believe that no error is more prevalent among Christians, than that which springs either from an utter ignorance of the true which springs either from an utter ignorance of the true constitution of Christians, than that which springs either from an utter ignorance of the true constitution of Christians, than the superfluored in the prevented, they who are of ended with it, will immediately see in us a refuge from it.

But then a habit, visibly a Clergyman's, must be such in every part as befits a Clergyman: have no look of effeminacy the fundamental principles on which it was first

It is the more important to point out the danger of this error, and to warn men loudly against it, because most of the persons who are influenced by it seem not to suspect that they can be acting wrong in what they are doing: The very gratification and delight they experience is apt to be considered by themselves as a proof that they are right,—as a sanction from heaven, which no human authority can supersede. And what error is so dangerous as that which carries with it the semblance of a duty? which approves itself to the conscience of the party in proportion as it gratifies his desires.

It will readily be understood that I speak now of those

earers of the word who choose for themselves their own teachers; deserting the communion to which, according to the ordinance of the Church, they should adhere, and following any new guide who may present himself, pro-vided his language and manner be fervent, and his doc-trine such as excites and interests their own minds.— Such, I believe, is the ground of preference with many thousands of those who profess to be dissatisfied with the regular ministry, and they seem to think it enough to say, that they are better pleased with another mode of preaching, whoever the person may be they choose to follow, however authorised, or by whomsoever appointed

Undoubtedly there are many who, upon mature ration, are convinced that the doctrines they hear in this manner are more agreeable to the Gospel of Christ, and that the persons to whom they listen have equal authority with those who derive their Ordination in due succession from the Apostles. Against such I would be far from advancing any reproachful language, much less from wishing that their liberty of judging and acting should be restrained by any coercive measures. The conformity which is purchased by these means is a mere outward globy, without any special benefit or conversel value. show, without any spiritual benefit or any real value.

Unless it be the result either of judgment and conviction, or of a pious and humble mind impressed with a sense of duty, and relying upon the instruction of those who are sent to teach him, it is nothing worth.

In all cases then, where a man is thoroughly and soberly convinced that our Church is in error, and that he hears the truth more soundly taught by other ministers, equally commissioned to perform that office, it is our duty, even if we fail of convincing, still to respect the motive, and not to call in question the sincerity of those who appeal to their own conscience, however sure we may be that

they are greatly deceived.

But to all the followers of Christ we are bound to represent that the question, at least, is one of high importance-that it is not a matter of indifference, or one of slight oment-nor, again, a thing to be weighed in the scale of each man's own inclinations;—that although no human power can deprive him of the right of judging for himself, yet that he himself, when he leaves his appointed seif, yet that he minsen, when he teat a judgment he guide, is deeply responsible to God for the judgment he forms; and it is more especially the office of Christ's ministers to awaken men to a sense of the serious risk they run in exercising such a choice.

That there is such a sin as schism, hardly any reader Against a presoyter receive not are decision, our before two or three witnesses.—(1 Tim. v. 19.) He who is authorised to of the New Testament will deny. If there be one duty it is that of firm union and concord in the Church. beseech you, brethren, by the name of our Lord Jesus

that ordinance, according to its original institution, he adds, that ordinance, according to its ordinance, that he would regulate inferior matters when he should be pre-sent with them. And the rest will I set in order when I come. -(Hey's Tracts and Essays, Moral and Theological, pp. 594,

These two passages of Saint Paul's Epistles to Timothy

Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." (1 Cor. i. 10.) He then condemns that party spirit which had crept in among the Corinthians, and led to their separation into different congregations, saying among themselves, "I am of Paul, I of Apollos, I of Cephas, I of Christ." of Christ." The last of these appellations teaches us that it was not so much false and heretical doctrine, as the spirit of party and disunion, which St. Paul had in view. The name even of Christ, assumed as an exclusive title by one congregation, and distinguishing themselves from other Christians, is declared equally blameable with the assumption of human names as badges of distinction.

Indeed, if there be no difference of doctrine,—nothing

we can allege as a cause of separation, besides the love of we can allege as a cause of separation, besides the rove of something peculiar, or the preference men give to the manner or person of some individual, there is less to be said in defence of this step, than where they complain that the true doctrine is not taught by the established ministers. It becomes then the mere spirit of divisionministers. It becomes then the mere spirit of division— a spirit which infects, more or less, all human society— and which, though often productive of good in worldly affairs, is most opposite to the character of genuine Christianity in the concerns of religion. It is against this spirit and this practice that the Apostle speaks so earnestly. It cannot be imagined that St. Paul himself preached any thing but the best and preset doctrine, and preached any thing but the best and purest doctrine, and yet he forbids the use of his own name, lest it should lead

to such an evil consequence.

In the same strain he addresses the Church at Miletus, forewarning them of these afflictions. "Yea of your own selves shall men arise, speaking perverse things to draw away disciples after them," (Acts xx. 30); and to Timothy the observes that in future all these disorders shall even the time will come when they will not increase. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their eyes from the truth, and shall be turned unto fables," (2 Tim. iv. 3.)

Shall be turned unto fables," (2 Tim. iv. 3.)

Other authorities to the same effect might be adduced from the writings of St. Peter, St. John and St. Jude; but enough has been said for our present purpose, which is, not to direct these passages against any particular sect or denomination of Christians in the present day, as specially denoted by these censures, but to point out to your serious attention that there and on below the same as your serious attention that there undoubtedly is such a sin as groundless division—for which sin those who are sin as groundless division—for which sin those who are guilty will be called to a severe account—that the sin began early in the history of the Church—and that we have every reason to think it continues to exist, and will continue as one of the weapons of our spiritual adversary

> ADVICE TO THE CLERGY. (From Archbishop Seeker's Charges):

Our predecessors, that their abstaining from indiscreet levities might be notorious, wore constantly the peculiar habit of their order. And certainly we should be more respected, if we followed their example in this more universally. They complained of no inconveniences from it: nor did I ever, in a course of many years, find any worth naming. In the primitive and persecuting times indeed Clergymen were no peculiar dress; and long after were distinguished only by retaining a greater simplicity of garb than others. But gradually superiors discerned reasons for enjoining a different sort: and surely others may well pay them so far the obedience promised to them, as always to shew, by some evident and proper marks, (for nothing more is expected), of what class of men they are. If you do not, it will be said, either that you are ashamed of your cause, or conscious of your unskilfulness to defend it, or that you conceal yourselves to take occasionally unfit liberties. Indeed some external restraints of this kind, merely as an admonition against unseemly discourse and conduct and company, would, though not prescribed, be very advisable for young Clergymen : amongst whom they, who dislike them the most, might sometimes perceive, that they have the most need of them. And we that are older, should keep up the custom for their sakes, though unnecessary for our own. Besides, we may all prevent, by such notification of ourselves, a great deal of unbecoming talk and deportment in others: and so escape both the disagreeableness of reproving it, and the impropriety of not reproving it. Or, if after all it cannot be prevented, they who are offended

which springs either from all different from a disregard of constitution of Christ's Church, or from a disregard of or love of finery in it. For we had better put on the lay dress entirely, than disgrace the clerical one. And it is do contemptible, first to shew what a fondness we have for things utterly beneath us, and then how poorly we are able to indulge it. Therefore let us be uniform: and as our character is a truly venerable one, let us think we do ourselves honour by wearing the ancient badges of it. I need not add, that our whole demeanour should be answerable to our clothing: that softness and delicacy of manner, skill in the science of eating, and the perfection of liquors, in short, every approach to luxurious gratification, is strangely out of place in one, who hath devoted himself to endure hardness as a good soldier of Jesus Christ-(2 Tim, ii. 3).

Still we ought to judge very charitably of those, who take greater liberties, than we dare: never blame them more, seldom so much, as they deserve; and confine our severity to our own practice. Only we must watch with moderate strictness over our families also: not only keeping up the joint and separate worship of God in them, which I hope no Clergyman omits, but forming them to every part of piety and virtue and prudence. St. Paul requires, that not only Deucons, but their wives be grave: (1 Tim. iii. 8, 11); and that the higher Clergy be such, as rule well their own houses, having their children in subjection with all gravity: for if a man know not how to rule his own house, how shall he take care of the Church of God? (1 Tim. v. 4, 5). Whence we have all promised at our Ordination, to frame and fashion our families, together with ourselves, according to the doctrine of Christ, and to make them, as much as in us lieth, wholesome examples and patterns to his flock .-They are naturally the first objects of our care: we have peculiar opportunities of instructing and restraining them. If we neglect them, we shall never be thought to have much concern for others: if we are unsuccessful with them, we shall be deemed very unskilful; and bid to look at home before we reprove the rest of our flock. But exhibiting instances of goodness and happiness, produced under our own roofs by the methods to which we direct those around us, must needs add singular weight to our exhortations. For the importance of the rules hitherto laid down, we have

the judgment of a most able and subtle and determined enemy, the Emperor Julian: who, designing to re-establish Paganism, and accounting, as he declares, the strictness and sanctity, professed by Christians, to be a principal cause of the prevalence of their faith, in two of his epistles gives directions, undoubtedly copied from the injunctions observed by the Clergy of those days, that the heathen priests be men of serious tempers and deportment; that they neither utter, nor hear, nor read, nor think of any thing licentious or indecent; that they banish far from them all offensive jests and libertine conversation: be neither expensive nor shewish in their apparel; go to no entertainments but such as are made by the worthiest persons; frequent no taverns; appear but seldom in places of concourse; never be seen at the public games and spectacles; and take care that their wives and children and servants be pious, as well as themselves. Let not, I entreat you, this apostate put us to

But Clergymen, who are serious in their whole behaviour and the care of their families also, are often too unactive amongst their people: apt to think, that if they perform regu-

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

### THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 27, 1841.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of the Church. I. 99. The Record then proceeds to quote from BISHOP STILLINGFLEET'S treatise on Church Government, entitled Irenicum. Before, however, we notice the authorities cited in the quotation, we must say a few words as to the treatise itself. It was written when the author was a very young man, about 25 years of age, and was published in 1659, before the restoration of the Church and Monarchy. Twenty-five years afterwards, he took occasion to admit that he had vielded too far in hopes of gaining the dissenters,that there were some things in his work which showed his youth, his want of due consideration, and the prejudices of his education, which, having been carried on during the Commonwealth, at one of the Universities, had necessarily been sectarian. His design, in the treatise was, to use his own language in 1685. not to "enter upon nice and subtle disputes about a strict Jus Divinum of Episcopacy, such as makes all other forms of Church Government unlawful; but it was sufficient for us if it were proved to be the most ancient and agreeable to Apostolical practice, and most accommodate to our laws and civil government; and there could be no pretence against submitting to it, but the demonstrating its unlawfulness, which he knew was impossible to be done." (Stilling fleet's Works, I. 358, VI. 49.) As the author acknowledged, twenty-five years after his youthful production was first given to the world, that it was so defective, and that he then (though not yet a bishop) thought "much more was to be said for the Apostolical Institution of Episcopacy than he at that time [1659] apprehended," it cannot prove of much service to the controversialist who maintains its exploded arguments. Yet, as the quotation from it, borrowed by the Record, contains some bright names, we will endeavour to show that they cast no light which the maintainer of the doctrine of the Apostolical Succession need dread to encounter.

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

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

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

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

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

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

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

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

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

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

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

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

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

RING IT WHERE IT MAY BE HAD. "Every Church, therefore, which is capable of this form of to whom this power and faculty is denied, lose nothing of the true essence of a Church, though they miss something of their

glory and perfection, whereof they are barred, by THE NECES-SITY of their condition." Dr. John Cosin, afterwards Bishop of Durham, though taking lower ground than most of our eminent divines, is equally emphatic and distinct in pronouncing the want of Episcopacy in a Church to be a

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

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

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

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

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

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

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

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

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

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

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

There are two more observations to be made before

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Canadian Ecclesiastical Intelligence.

ADDRESS TO THE LATE GOVERNOR GENERAL.

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

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

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

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

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

On this, the first Visitation of this Diocese, we beg to

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

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

We have heard, with regret, of the severe accident

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

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

Toronto, September 10, 1841. JOHN TORONTO.

INDIAN MISSION AT MUNSEE TOWN.

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

"Lower Munsee, 12th November, 1841.

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

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

ware on the fo doing so by exercise they glad to see th stated service following Sa was the most course was or olume of Or which, I hav Indians. A leave our Ch Maker service.—she state to me th and it was w at all. She angry feeling help, endeav rethren an Christian lo all present. leave of my retired to re

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is they say, to be sad, or feel sorry. (Kalaneh zhewa-isdum, in the Munsee language, I am, or, I feel sorry). The few men also who were present (chiefly aged Christians, who remained in the village after their younger sethren had gone out for the hunting season) were sethly engaged, and signified, by their gestures and the ond responses they made to many parts of the discourse, we feelingly alive they were to the one thing needful. low feelingly alive they were to the one thing needful, their souls' salvation. At the conclusion of the service, is I proceeded to salute them, by shaking hands with the individual, a custom always observed by Mr. Flood and means I I conclusion of the weareness much offseted. and myself, I found some of the women so much affected as to be scarcely able to look up, while their faces, plentifully bathed with tears, acknowledged, in language more forcible than tongue could tell, the powerful influence of that blessed Spirit who had so mercifully and, I fervently that the country of the second sec trust, effectually breathed upon them. The interpreter, in the afternoon, gave me an account of his conversation with the people on their way from Church, which was very satisfactors. Very satisfactory. One woman said, she had never before so fully convinced of the nature of sin, -another, that she had never heard any thing like it,—a third said, she had never heard any thing like it, at third said, she was afraid she should be obliged to leave the Church to keep her from fainting,—and others much to the same effect. In the evening, I read and explained to them the beautiful parable of the Prodigal Son; showing the Wonderful long and conversion of their Heavenly Father wonderful love and compassion of their Heavenly Father to his erring children, and his willingness to pardon them the sake and through the merits of their merciful Redeemer. Besides the regular Sunday services, I have two during the week, on Tuesday and Saturday evenings, in my own room, for the purpose of singing, exhortation,

ovember 15th.—It was my intention to have finished "November 15th.—It was my intention to have finished this letter on the evening of the 12th, and sent it to Delaware on the following morning, but I was prevented from doing so by a party of Indians who came to sing, an exercise they take great delight in; and, as I am always glad to see them and give them every encouragement, I seldom pass an evening alone. The next day, being Saturday, I was employed in preparing myself for the stated services of the evening and for the duties of the following Sabbath. The service on Saturday evening was the most interesting one I ever witnessed. My diswas the most interesting one I ever witnessed. My dis-course was on 'censorious judgment of others,' founded upon an excellent sermon, under that title, in the first lume of Original Family Sermons, &c. I was induced believe this subject from the propensity to jealousy which, I have observed, unhappily prevails among the Indians. A woman sent me notice that she intended to leave our Church, as she could not think of worshipping her Maker in company with an individual who had offended her. I requested her to attend the evening service,—she did so,—and when I called upon her to state to me the nature of her grievances, she sobbed aloud, and it was with great difficulty that she was able to speak at all. She said she was sorry she had ever indulged an at all. She said she was sorry she had ever indulged an angry feeling towards another, and she would, with God's help, endeavour to guard against the like in future; that she cordially 'shook hands in her heart' with all her brethren and sisters, and hoped they would live in Christian love. The same sentiments were expressed by all present. At ten minutes before twelve o'clock I took leave of my simple-hearted and affectionate friends, and retired to rest with a mind at ease and a heart overflowing h gratitude to my gracious Redeemer. I shall thank you to present my respectful duty to my

kind friend, the Bishop of Toronto; and I trust that his and friend, the Bishop of Toronto; and I trust that his Lordship and the venerable Society, to whom he so kindly and effectually appealed on my behalf, will be satisfied with my proceedings. I have much to say to his Lordship in regard to this Mission, and indulge a hope that I shall be able to meet you both at Toronto next January, if it please God to spare me so long. Should I be deprived of the pleasure of seeing you, I will write to his Lordship. I beg your upited prevers on my success. Lordship. I beg your united prayers on my success.—Accept my prayers for your happiness, and believe me to remain, "Your's, sincerely, "H. C. Hogg."

DIOCESAN COLLEGE OF CANADA EAST.—A meeting of Members of the Church of England was held in the Lecture Room of the Natural History Society, in this city, on the 22nd of October, 1841, at which the Lord Bishop of Montreel of Montreal presided, and the Rev. Dr. Bethune acted as

After prayers by the Lord Bishop, his Lordship submitted to the meeting the following prospectus of a College proposed to be established at Sherbrooke, or in its imme-

(The prospectus has already appeared in *The Church*). His Lordship having recommended the proposed institution to the favourable consideration of the meeting, it

in the vestry room of Christ's Church, on the 5th Novem-

in the vestry room of Christ's Church, on the 5th November, instant; after prayer, it was resolved—
lst. That the Hon. Justice Gale be the President, and the Hon. George Moffatt the Vice President of the Committee.
2d. That in case of absence of both President and Vice President from any meeting of the Committee a Chairman may be nominated, by a majority of members present, to preside at such meeting.
2d. That a meeting of the Committee may be called at any time, siving at least one day's notice, by order of the President or Vice President, or on the requisition of any two members of the Committee.

4th. That the proceedings of the meeting held on the 22d October last, and on this day, together with the prospectus, be published in the Montreal Gazette, Montreal Herald, and Morning Courier.

The meeting was then closed with prayer, and adjourned.—Montreal Courier.

Christ Church, Montreal.—The Acting Treasurer of the Society for Propagating the Gospel among destitute

of the Society for Propagating the Gospel among destitute settlers, has much pleasure in acknowledging the receipt of 40l. 0s. 10d., being the amount collected on Sunday last, (14th) in Christ Church, after a sermon by the Rev. Mr.

Parnther, of Huntingdon.—Montreal Herald.

Sandwich.—A meeting of the Branch Committee, at this place, of the Society for Promoting Christian Knowledge was held on the 10th inst., and we have before us an extract of the proceedings, signed by Mr. Albert Pellew Salter, the Secretary and Librarian, by which it appears that there is a balance of £21 19s. 8½d. in the Treasurer's hands, and that the number of works sold by the Librarian the Librarian up to that time amounted to forty volun It was resolved that the debts of the Society should be forthwith paid, and that it should confine itself at present to the purchase of Bibles, Prayer Books, and Tracts.

The meaning the state of the state of the purchase of Bibles, Prayer Books, and Tracts. The meeting was a very satisfactory one, and, since it was held, more money has been received, and more books have been sold.

proof of the usefulness of this excellent little associafion occurred very recently. A farmer came in from a considerable distance back in the woods, (about 20 miles, we belt we believe, from Sandwich,) and having seen the Society's advertisement in the newspaper, and the list of its books with the prices annexed, applied to the Secretary for Wall on Infant Baptism. Having procured a copy, he stated that he knew nothing of the work, but that the Mormons. Mormons were at work among his neighbours, and one of the practices of the Church which they most attacked was Infant Baptism. To defend this they were all at a loss, and he therefore wished to have some book from which he could obtain arguments in defence of that sacrament. The collection letaly made to defeat the debt of St. collection lately made to defray the debt of St.

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John's Church, has exceeded the most sanguine expecta-tions. Moreover, by the private subscriptions of a few indiviindividuals, the church is now adorned with solid handne black-walnut railings to the chancel, and the space to the pulpit,—which with the reading-desk, is painted in the pulpit,—which with the reading-desk, is painted in the pulpit,—which with the reading-desk is painted in the pulpit,—which with the reading desk. in imitation of walnut. A comfortable vestry is another improvement that has lately been effected.

We congratulate the Parish on having so excellent a clergyman as the Rev. T. E. Welby, and Mr. Welby on being supported by parishioners so zealous and liberal.

# English Ecclesiastical Intelligence.

CORRESPONDENCE BETWEEN THE REV. RICHARD HODGSON

Letter from the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, Classical Master in King's College, London, to the Rev. James Dixon, President of the

the Wesleyan Conference.

King's College, London, July, 1841. Reverence Sing and the liberty of enclosing to you, in your official capacity, as President of the Wesleyan Methodist Conference, a copy of my pamphlet, entitled, "Wesleyan Methodism considered in relation to sintended for the District town, and contains about fifty build-

the Church." I can assure you that I have no other object in view than to exhibit to both parties what I conceive to be their real position, and their true interests; and I do indulge a hope, by no means unreasonable, that both parties, if they devote themselves with zeal and simplicity to the study of this question, will make an effectual progress towards attaining that "unity of the spirit," which is the "bond of perfection." Every year of zealous co-operation and mutual assistance, (even in our present limited spheres of, action) will serve to imbue us more deeply with that spiritual unity which must precede every mere formal union; and I trust that, in this period of transition, "we may walk worthy of the vocation wherewith we are called; with all lowliness and ceive to be their real position, and their true interests; vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another in love, till we all come in the unity of the faith unto the measure of the stature of the fulness of Christ."

I have thought it unseemly, that we who agree in all the essential doctrines of Christianity, "one Spirit, one Lord, one faith, one baptism," holding the same symbols of Christian faith, and the same precepts of Christian practice, should still fight "the battle of the Lord," under different banners. I do consider this state of alienation as unfavourable to the progress of Christianity, as an obstruction to the fulfilment of the Christian's prayer, obstruction to the fulfilment of the Christian's prayer, "Thy kingdom come." Surely it cannot be but that to love God is compatible with "love to our brethren;" or, rather, may not the one be considered as the measure of the other? Having considered the subject carefully, I have proposed no compromise which I do not believe at the same time to be mutually honourable. We are called upon not to sacrifice truth, but preconceived opinion; not to effect a victory over the impossibilities of circumstances, but over the infirmities of our judgment and passions. And is not this a fitting sacrifice to be offered up upon the And is not this a fitting sacrifice to be offered up upon the

I have already submitted my considerations on the ubject to several Dignitaries of the Church of England. altar of our Lord? have on all occasions met with the greatest condescension; and I have heard, with great pleasure, the expression of their sympathy and regard towards the Wesleyan Methodists. I have no doubt that this expression of Methodists. I have no doubt that this expression of good feeling will be reciprocated by the followers of John Wesley; and upon this bond of mutual good feeling, I am content to rest the success of my cause. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for everyon."

Praying, my beloved brethren, that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God; and that the Lord may make you to increase and abound in love toward all men, even as we do towards you. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

Believe me to remain, Reverend Sir, Your faithful friend and servant, RICHARD HODGSON

To the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, and Classical Master in King's College, London. Manchester, August 12th, 1841.

REV. AND DEAR SIR,—We beg to acknowledge the receipt of your most friendly and Christian letter, accompanied with a copy of the truly Catholic pamphlet, entitled, "Wesleyan Methodism considered in relation to the Church." Your letter has been read to the Wesleyan Ministers now assumbled in their Annual Conference. Ministers now assembled in their Annual Conference, and

Ministers now assembled in their Annual Conference, and has called forth an expression of affectionate regard towards yourself, which we feel at once to be our duty and delight to communicate to you.

The prayer which our Lord offered up in the immediate prospect of his "cross and passion," cannot fail to administer perpetual consolation and hope to all who seek the peace and prosperity of God's church on the earth: "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." We cannot doubt that this prayer will at length be answered in all its fulness and extent of meaning.

length be answered in all its fulness and extent of meaning.

It is surely the imperative duty of all who name the name of Christ, to labour that they may "be perfectly joined together in the same mind and in the same judgment;" that they may "keep the unity of the Spirit in the bond of peace;" and that they may thus promote the triumphs of truth and mercy in this fallen world.

"Spiritual unity," as we are with yourself deeply sensible, "must precede every mere formal union." Wo

was unanimously resolved—

1st. That a Committee be now named, for the purpose of procuring assistance in Montreal and its vicinity, for the erection and establishment of the proposed College.

2d. That the Hon. Justices Pyke and Gale, the Clergy of the Church of England, resident in Montreal, Charles Geddes, Esq., Dr. Holmes. Dr. Sewell, W. C. Meredith, Esq., and Captain Mattland, do constitute the aforesaid Committee, with power to add to their number. Dr. Behune be the Secretary to the Committee.

The Lord Bishop communicated to the meeting that fifty shares will be added to the number mentioned in the fifty shares will be added to the number mentioned in the fifty shares will be added to the number mentioned in the fifty shares will be added to the number mentioned in the fifty shares will be added to the number mentioned in the fifty shares will be added to the number mentioned in the love our Lord Jesus Christ in sincerity." Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of that love our Lord Jesus Christ in sincerity. Many difficulties may arise to prevent the attainment of the christian The meeting was then closed with prayer by the Lord ishop.

A meeting of the Committee, aboved named, was held the vestry room of Christ's Church, on the 5th Novembre.

To instant, after the vestry room of Christ's Church, on the 5th Novembre.

To instant, after the vestry room of Christ's Church, on the 5th Novembre.

Permit us, Rev. and dear Sir, to hail you as a friend Permit us, Rev. and dear Sir, to half you as a friend and brother in our common Lord, and to give utterance to the unaffected desire of our hearts, that the spirit of unity and love, which the God of all charity has been pleased to impart to you, and to many other members of the venerable Establishment of the country, may spread yet more and more in all Christian communities, until yet more and more, in all Christian communities, until needless divisions and separations shall pass entirely away, and all shall, in that way which the Lord may see

away, and all snail, in that way which the Lord may see to be the best, become one in Christ Jesus.

May you personally and largely experience, that "the fruit of righteousness is sown in peace of them that make peace!" And may you be an honoured instrument in the advancement of "the excellency of the knowledge of Christ Jesus our Lord," through many years of useful and Christ Jesus our Lord," through many years of useful and

We are Rev and door S We are, Rev. and dear Sir, your affectionate brethren in the kingdom and patience of Jesus Christ.
Signed, in behalf of the Conference, JAMES DIXON, President.

# Canada.

MUNICIPAL ELECTION.—Pursuant to notice, an Election for an Alderman for St. Patrick's Ward, in the room of W. H. Boulton, Esq., resigned, was held yesterday, at the Crown Inn, in the said ward, G. T. Denison, Jun. Esq. Returning Officer. There was no opposing candidate, and the Hon. J. S. Macaulay was therefore duly elected. Colonel Macaulay is known to the world as a gentleman of independent circumstances—extensive world as a gentleman of independent circumstances—extensive in a growing burden, and there remains a stock towards setting forward the children in life, or to supply some of the numerous forward the children in life, or to supply some of the numerous MUNICIPAL ELECTION.—Pursuant to notice, an Election fore, of his talents and standing will materially serve the city in the Municipal Council. We congratulate the Corporation upon wants of increasing years."

next. A Sermon will, as usual, be preached by the Society's Chaplain, The Rev. W. T. Leach, A. M., and we understand that the Choir, assisted by some of the Band of the 93rd Highlanders, will perform select Anthems. A collection in aid of the Society's charitable funds, (which have been largely drawn on for charitable nurnoses during the next year) will on for charitable purposes during the past year) will be made. AYLMER .- Aylmer is situated on the Ottawa River, in the

new District of Sydenham, which till of late formed part of the District of Montreal, in Lower Canada. It is delightfully situated, distant about eight miles from Bytown, above the Chaudiere Falls. Opposite the site of the village of Aylmer, the river widens, forming a beautiful little lake, about three miles country on the formation of an establishment, where the marging across; on the other side is the Township of March, there are some excellent farms, belonging to some very respectable settlers. The country back of March, we believe, is pretty well in the shape of Interest—such as he has been accustomed to the settled all the way up to Kingston.—Soon after landing on the other side of the Ottawa, opposite Bytown, you come to the very pretty village of Hull, the property of the late Philemon Wright, Esq. and now possessed by his family. The deceased gentleman was a striking example of what may be accomplished by enterprise. The number of buildings which he erected—the vast improvements made by him in this section of the country. vast improvements made by him in this section of the country, are imperishable monuments to the persevering spirit of one of Canada's earliest settlers; evincing a mind of more than ordinary capacity for enterprise. From Hull to Aylmer,—about seven miles,—the road presents on either side good farms.—The dwellings and out-buildings shew that the occupants have much injured by it. In their capacity of licensers the Maging the road property of the property of the reverse, for the creditable to the licensers? Declaracy the reverse, for do not think the Government will thank them for raising large amount of money from such a source, and surely it requires the road present of the licensers? Declaracy the reverse, for do not think the Government will thank them for raising large amount of money from such a source, and surely it requires the reverse, for do not think the Government will thank them for raising large amount of money from such a source, and surely it requires the reverse, for the reverse reverse, for the reverse reverse reverse reverse reverse reverse reverse r realised to themselves the reward of honest industry,—peaceful competence. Some of the farm houses in this locale may vie extent, and a few statistical statements will prove their vie

a Roman Catholic Church, and a Methodist Chapel.

a Roman Catholic Church, and a Methodist Chapel. An Episcopal Church is intended to be erected in the coming year, also a Court House and Gaol. There have been 24 houses erected this summer, some of which would do credit to Montreal or Toronto. Among these we would particularize a very large stone building, intended for a warehouse and offices, erected by Loby Egan Egan and a store and warehouse also of stone, by John Egan, Esq.,—and a store and warehouse, also of stone, by the Messrs. Symmes, merchants of this place. Chas. Symmes, Sen. Esq., has with his usual spirit, put up an immense square building, ornamented with a cupola, and now in the course of finishing, intended for a Council chamber, and market-house. There are two large commodious stone buildings occupied as taverns, and known as Conroy's and M'Donald's, besides five or six other good and respectable houses of public entertainment.

In addition to all that we have enumerated, we take great

pleasure in stating, that in the ensuing Spring, measures wil be adopted for putting up a GENERAL INFIRMARY, for the particular convenience of those engaged in lumbering. The necessity of such an Asylum for the sick, who are far away from their homes, and may require good nursing, and proper medical treatment, will be too obvious to require us to advance any thing in its favour. We are sure of its receiving countenance from the master lumberers, and that it will be hailed as a boon, and gratefully received by the sufferers, who may fly to it for benefit. There are no men more exposed than Shantymen to accidents, and disease from exposure, and there are none for whom so little has been done under such unfortunate bereavements. We shall advert to this subject again ere long, and enter more at large into general details of our SAVINGS BANKS .- Of all the benefits which modern insti-

tutions have conferred upon the labouring classes of the com-munity, we consider the establishment of Savings Banks as one of the greatest and most extensive in their usefulness. classes may participate in their advantages; but when it is borne in mind that the class for which they were originally established is the most numerous, and composed of that description of characters which stands the most in need of such auxition of characters which stands the most in need of such auxiliary aids, it will at once be admitted, that the utility of such institutions is very materially enhanced. Nor is it a less pleasing reflection to find, that the usefulness of these establishments has been extensively taken advantage of in the Mother Country, as it appears fron the fact that from the year 1817 to the year 1828 inclusive, there was paid by the Directors of Friendly Societies and Savings Banks, to the Commissioners for the reduction of the National Debt, the sum £13,746,546, for which interest was paid by Government at the rate of 4 per cent, which interest was paid by Government at the rate of 4 per cent, which not only shows to what a great extent the labouring classes take advintage of such institutions in the Mother Country, where the low rate of wages prevents the saving of much by the most rigid economist, but clearly proves how much more beneficial Savings Banks would be in this country, where the higher rates of wages would allow country, where the higher rates of wiges would allow a person of common frugality to save a far larger portion of them, and where he might receive a proportionate augmentation of interest. It is not in the estimation of the political economist alone, nor for the extensive individual benefits they confer, that Savings Banks ought to be advocated; in the eye of the moralist they become objects of deep interest. This will readily be perceived become objects of deep interest. This will readily he perceived when we reflect, that a great portion of the above large sum (indeed we may say the whole of it,) must have been saved by the retrenchment of some superfluous expenditure, the indulgence in which was not corducive to the promotion of morality. It has been remarked in all ages, that a strong propensity exists among the lower classes of society, to ape the manners and assume the gait of the higher. When this desire is put under proper regulations, and its attainment directed in a proper channel, there is nothing better calculated for the improvement of society at large. There must be a previous depravation of mind and manners, or the poor man will rather select the virtues nind and manners, or the poor man will rather select the virtues of the rich than his vices, for imitation; and when he can proceed one step towards the resemblance, he will become the nore anxious to carry out the similitude by copying the good qualities of those above him, rather than their vices or failings. Savings Banks tend to promote this state of society in a greater degree than would be obvious at first sight. When the poor man finds he can have his smallest deposit securely preserved to him with the same sort of advantage, namely-interest for it, that the rich can derive from his money, it will operate strongly n bringing about this state of things in society in general, as well as proving a strong excitement to save, and a frugal ex-penditure will enable almost every one to save something in this country where labour of every description commands so

Although Savings Banks have been considered hitherto as established for the labouring class of society alone, that is to say, for men who are labourers in the strictest sense of the word, they are no less beneficial for Mechanics or the purpose of any description of Traders. Dr. Franklin, in his usual forcible any description of Traders. Dr. Frankliu, in his usual forcible way, says, "six pounds a year is but a great à day"—then adds, "for this little sum" (which may be daily wasted either in time or expense, unperceived,) "a man of credit may, on his own security, have the constant use and possession of one hundred pounds; and many humble men, who have acquired the habit of saving the great a day, have risen to wealth from such small beginnings." But it is not to the man engaged in Trade alone that these institutions are valuable. Savings Banks are serviceable to all, and to none more than the daily labourer; serviceable to all, and to none more than the daily labourer; while it will not be denied that the small interest these in-stitutions repay for the deposits made in them, forms one of the strongest incitements to frugality in youth among those classes. We cannot conclude these remarks better than by quoting the language of a learned Divine of the Church of England, (the Right Rev. J. B. Sumner, Bishop of Chester.)
who to his other eminent attainments, adds that of being a
close observer of human nature, and a careful calculator of the

results of such frugal habits.

"Supposing," says his Lordship, "a prudential system so far established that the average period of marriage should be twenty-five, it might easily be within the power of the lowest results of such frugal habits. classes to secure a provisional support for a family more independent than the parish allowance, and more regular than the operation of private charity. The wages of Husbandry," (our readers will observe he speaks of the old country—in this, for reasons above stated, the plan recommended would be far more favourable,) "including the additions of harvest time, may be averaged at 12s. per week, from the age of eighteen; half that sum is amply efficient for the support of a single man. This would leave a surplus of 6s. per week for seven years. But to would leave a surplus of 6s. per week for seven years. But to avoid any appearance of over-stating the facts, and to allow for lost time, we will only take 4s. or 10*L* per annum, which, if regularly laid up, would, with interest, make 80*L* by the age of twenty-five. It is probable that by similar habits, the wife may contribute such a share of capital as will supply the cottage with its humble furniture. At all events they will live without difficulty even without further carring for four or without difficulty, even without further saving for four or five years; the interest of former savings paying the rent, and thus removing the necessity of those extraordinary exertions which in the way of task-work, sometimes undermines the constitution of the industrious poor. If the family increases after this time, difficulties will increase. This is the period of a labourer's life which it is hardest to encounter, from his thirtieth

this valuable accession to their Conservative strength, and we also congratulate the public at large upon having so efficient and faithful a representative of their interests—Toronto Herald.

St. Andrew's Day.—This anniversary falls on Tuesday next. A Sermon will, as usual, be preached by the Society's Savings Banks—the opinions of the Revd. writer above quoted, would be completely realised. It is under this view and with this impression we would wish to see Savings Banks established in every place of this Province where it is practicable to form such institutions; and we most sincerely hope to see the example so auspiciously commenced in Montreal, followed out in every part of Canada where it is attainable. The highly respectable names of the Managers of the Montreal Provident and Savings Bank, we should consider a perfect security for the safety of the depositors; and while other Banking institutions quarrel about the reception or rejection of certain descriptions of coins, either

ings, with others in the course of erection, and numbers about five hundred inhabitants. It has more than doubled its population since 1839. There are two places of religious worship—lation since 1839. There are two places of religious worship—lation since 1839. There are two places of religious worship—lation since 1839. There are two places of religious worship—lation since 1839. There are two places of religious worship—lation since 1839. twenty-six of that portion of the community who can be supposed capable of "taking their bitters." The total amount of property assessed in the District is 529,916*l*, the annual taxes upon which for all purposes amount to 3,294*l*. The total amount paid for licenses for the first three quarters of the present year is 1,987*l*,—much more than half the texation. sent year is 1,9874 - much more than half the taxation. Now, supposing each of the persons licensed makes on an average 50L per annum profit for the sale of liquors, &c., and estimating that profit to be at the rate of 200 per cent., we have an amount expended in the District annually of 26,250l.—being about twelve dollars a year for each male above the age of sixteen, and eight times the amount of the total taxation. The results given by the statistics of the town of Niagara are absolutely given by the statistics of the town of Nigara are absolutely astounding. It contains 396 heads of families, the total population being 2,287, of which 513 are males above the age of 16. Now in it there are 31 licensed innkeepers and 21 licensed beer-sellers—or one seller to every ten resident legitimate buyers; or taken in another view, and adding the seven licensed buyers. shopkeepers, every seventh family in Niagara is engaged in the legalized sale of spirits or of beer! Had we not taken these legalized sale of spirits or of beer. That data from the official returns we could not have believed them, but we assure the public that, incredible and appalling as it. but we assure the public that, incredible and appalling as it may seem, our statement is nothing but the bare truth. We shall leave these facts to make that impression on the public mind which they are so well calculated to produce, reserving our arguments for a future occasion. Being neither in theory nor in practice what are barbarously termed "tee-totallers," we are still alive to the prodigious evils which afflict social life, in consequence of the course hitherto pursued by the Magistrates in the exercise of their licensing powers, and in attempting to aid in mitigating these evils we feel that we are but discharging a bounden duty.—Niagara Chroxicle.

ing to aid in mitigating these evils we feel that we are but discharging a bounden duty.—Niagara Chronicle.

EASTERN ORIGIN OF THE INDIANS.—In opposition to Humboldt, Volney, and others, who seek to establish a separate origin for the races called the aborigines of the New world, a theory formed as if merely to contradict the Bible, Colonel Bonnycastle attributes an eastern origin to the Indians of America. Indeed we think it impossible for any observant intelligent man to look upon the countenance, gait, and deportment of these stately savages—we put aside the squalid emaintelligent man to look upon the countenance, gait, and deportment of these stately savages—we put aside the squalid emaciated beings who hang about our settlements, but refer to those who yet roam the forest—and fail to recognize the impress of high, ancient, Asiatic birth. Every day is accumulating proofs of their migration from the eastern shores of the Old World, as we have lately adverted to in our notices of the works on Central America by Mr. Stephens, and on the Indian tribes by Mr. Catlin, the enthusiastic but most amiable friend of the persecution. America by Mr. Stephens, and on the Indian tribes by Mr. Catlin, the enthusiastic but most amiable friend of the persecuted red man. The time for scepticism on these subjects is departed with the days of ignorance; and the incontrovertible evidence furnished by the statues, altars, and obelisks of Mexico and her former dependencies; the temples, hieroglyphics, aqueducts, the relies of old ceremonials, traditions, names, customs, leaves and the person of the pe languages, and races found more or less from the northern to the southern extremities of the New World; the consonance of some of these with Egyptian, of the rest Phoenician and other airtiof these with Egyptian, of the rest Phoenician and other arri-quity, all conspire to form a case demanding close investigation indeed, but decisive of the Asiatic parentage of the red men of the New World. Colonel Bonnycastle connects them with the Aztecs, the conquerors of Mexico, and we think there is great probability of the correctness of his conjecture. Not the least remarkable of the traces we allude to are afforded by the mstantial evidence which gives room for a suspicion that the recent and actual separation of some of the provinces of Mexico from the remainder is but the type of their originally listinct existence.

We cannot with the information obtained in the last few years consent to believe that the early labourers of Mexico proyears consent to believe that the early labourers of Mexico proper were the same with those who have left the more splendid vestiges of their skill in the province of Yucatan, or Central America, any more than in Peru. The existence of three respective races in these three countries seems to us now almost a demonstrable fact; and when we compare the visages, the skulls, and ornaments, of the old world from the Nicobar islands to Etruria with those of the new from Potosi to California, we are struck by physical and fabulous coincidences which tell most indisputably of their olden identities. Nor are the similarities and dissimilarities of architecture in the two hemispheres less and dissimilarities of architecture in the two nemispaces less strikingly correspondent. It is, however, the most remarkable peculiarity in the case that science, if not civilization also, would appear to have retrograded in those early periods of time, and that the oldest settlers or occupants of the land, prominently in Mexico and Peru, after originating the most important of their creating requirements, here here residually dispossessed by their gigantic monuments, have been gradually dispossessed by a far inferior though still a civilized race. That such has been the case with Central America also, we are inclined from speci-mens before us to believe. It is singular that the confusion arising from a similiar process in the old world is the main cause that has hitherto baffled all attempts in earliest history. Rome was ouilt above the ruins of a city raised by a race far more advanced in art than those who succeeded them on the seven hills. But we must not, for the present, pursue further this obscure but most fascinating track of inquiry. - Times.

## ARRIVAL OF THE CALEDONIA.

TWELVE DAYS LATER FROM EUROPE. The Caledonia left Liverpool at 1, P.M., on the 4th instant, arrived Halifax on the 16th, at 10, A.M., and at Boston on Thursday evening, the 18th, at 7 o'clock, thus making the passage in fourteen days and

at Halifax on the 16th, at 10, a.M., and at Boston on Thursday evening, the 18th, at 7 o'clock, thus making the passage in fourteen days and six hours.

Official notice has been given of a change in the departure of the Cumard packets, from Liverpool to North America. In future there will be two malls in November, instead of one as heretofore, and only one in March. During the other months there will be two.

Our latest London dates are of the evening of the 3d of November, and of Liverpool the 4th.

The intelligence of McLeod's acquittal, and also of Grogan's release, had reached London, and afforded the highest satisfaction. The report of the trial is published at large in the papers.

The \$Syx steam-frigate, having on board Sir Charles Bagot, had been obliged to return to Portsmouth, having carried away her connecting rod, and sustained other damage in her machinery. Sir Charles was to re-embark on board the \*Historious\*\* ship of war.

A terrible fire broke out in the Tower of London, on the night of Saturday, October 30, causing the entire destruction of the grand store house and small armoury, with their contents. Among these, besides an almost innumerable quantity of trophies, were no less than 300,000 stand of arms. The crown jewels were removed in safety.

The abortive attempt in Spain had been completely crushed.—

Montes de Oca, another of the leaders, had shared the fate of General Leone. Isturitz was taken and in prison, and O'Donnell had fied. It is confidently affirmed that negociations are in progress, with fair prospects of success, for a political amalgamation between the Moderados and the Carlists, to be cemented by a marriage between the son of Don Carlos and the young Queen; the Don formally abandoning all pretensions to the throe in favour of his offspring.

A conspiracy had been detected at Brussels, and a quantity of arms and ammunition seized. The ultimate object of the conspirators was variously reported—some alleging that it was a republic, others a restoration of the Dutch dynasty.

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350,000*l*.

The following paragraph appears in the London *Herald*, of October The *Herald*, by the way, is said to be the organ of Lord Aberdeen,

ou. The Heraid, by the way, is said to be the organ of Lord Aberdeen, the Foreign Secretary:—
"We have reason to believe that if any serious difference should arise between Great Britain and the United States of America, relative to the trial of McLeod, the north-eastern boundary, or any other question pending between both countries, our Government has agreed to accept the mediation of France, which mediation has been offered as a guarantee of peace and good-will between the French and English Cabinets."

to accept the mediation of France, which mediation has been offered as a guarantee of peace and good-will between the French and English Cabinets."

(From the New York Albion.)

His Excellency Sir Charles Bagot will, it is said, re-embark for Canada on board the Illustrious. Her Majesty's Government originally wished that His Excellency should have been conveyed to Halifax in one of Mr. Cunard's steam-ships, to be there sworn into office, and to have then proceeded in the same conveyance to Quebec. An apprehension, however, that the weather might lay up the vessel in that port for the winter, precluded the carrying out this intention.

The cholera, it is said, has made its appearance in Bristol.

At a late meeting of the Dublin Repeal Association, Mr. O'Connellannounced his intention of presenting a petition to the House of Commons, in his robes as lord mayor, in favour of a repeal of the union!

The appointment has been officially announced of Mr. Pennefather to be Chief Justice Bushe.

It is stated that the greater part of the six millions of dollars paid by the Chinese for the redemption of Canton turns out to be bad silver. Government is about to strengthen the fortifications of Gibraltar.

Lord Morpeth has arrived in New York from Albany, and has taken up his abode at the Astor House, where, after remaining a few days, he will probably visit Washington and a few other of the cities further south than this. We understand that his lordship intends visiting Canada early in the Spring.

Taial or McLeon.—Mr. Gould, the Stenographical Reporter, has just published the full and complete trial of Mr. McLeod, with all the speeches, examination of witnesses, &c. Mr. Gould, in preparing this very excellent Report, was assisted by Mr. Fowler of Canada, where we have no doubt the work will have a ready sale. It is a large octave volume of upwards of 400 closely printed pages, and is sold at the low price of one dollar.

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	For the Week ending November 24, 1841.	а
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ion	Potatoes, # bushel, 0 1 0 @ 0 1 3	

UPPER CANADA COLLEGE.

THE ANNUAL PUBLIC EXAMINATION OF THE PUPILS of this Institution, will be held on Tuesday, December 14, and the four following days, from 9 o'clock to 12, A.M., and from 1 to 4, P.M., on Tursday, Wednesday and Thursday—and from 10 o'clock to 12, A.M., and from 2 to 4, P.M., on Friday and Saturday. The Examination will be succeeded by the Recitations and Distribution of Prizes, on Tuesday 21st, at half-p st 1 o'clock.

JOHN M'CAUL, LL.D.

Primarian Lance, Counting Coun

GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths. HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Work Boxes, Writing Desks, Sc. Sc. and which they are determined to sell at unprecedented low prices, for Casa.

se. sc. and which they are use.

N.B.—Chronometers repaired and restored to their original soundN.B.—Chronometers repaired and restored to their original soundness and precision of performance, also Clocks, Watches, Jewellery, &c.

Toronto, November 27, 1841.

NOTICE.

Toronto, November 27, 1841.

NOTICE.

PUBLIC NOTICE is hereby given, that the Proprietors of the Napanee Mills will, on Wednesday, the 22nd day of December next, offer the lease of that valuable property to public competition, at twelve o'clock, noon, on the premises.

The property consists of a Grist and Saw Mill, several valuable Building Lots, and two hundred and fifty acres of Land, or thereabouts. A fall of about thirty-two feet, with an abundant supply of water, can be at all times depended upon, and a succession of privileges can be obtained by the construction of a new raceway.

The Lease will be for Fourteen or Twenty-one years, as may be desired, and possession given on the 1st January next.

A Plan of the Premises may be seen at the Office of the Subscriber, of whom every requisite information can be obtained, either personally or by letter.

JOHN S. CARTWRIGHT.

JOHN S. CARTWRIGHT.

#### NOTICE.

THE Undersigned are prepared to pay CASH for Lands in various parts of the Province.

Application must be post-paid and the price reasonable, as they are not warranted by their instructions in exceeding a certain sum per acre.

STRACHAN & BURNS,

Toronto, Nov. 24th, 1841.

21-tf

Mr. Wood, Surgeon Dentist,

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

UPHOLSTERER AND CABINET MAKER.
SINCERELY thankful for the liberal patronage he has received, of desires to acquaint his friends and the public that he is now about. REMOVING INTO HIS NEW BRICK PURNISS, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged

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

#### Mr. HOPPNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE

British Museum and National Gallery, LONDON.

Office at the Corner of Temperance and Yonge Streets, Toronto. FALL AND WINTER GOODS.

THE Subscriber begs to inform his Customers and the Trade generally, that he is now receiving an extensive and well-assorted ek of DRY GOODS, suitable for the season. The goods having en selected with great care, and purchased on the most advantageous ms, in the British Markets, the subscriber confidently recommends em to the attention of the trade—to whom he will sell low for Cash, on approved credit. Yonge Street, Toronto, October 12, 1841.

SEMINARY FOR YOUNG LADIES.

GOVERNESS WANTED.

WANTED as Governess, a Lady who is competent to finish the education of two young ladies, particularly in Music, Drawing, and the French language, and to instruct one or two more in the minor branches. For particulars apply to Messrs. H. & W. Rowsell, Booksellers, &c., King Street, Toronto.

October 22nd, 1841.

HEBREW AND GERMAN. MR. J. M. HIRSCHFELDER,

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

Toronto, July 10, 1841.

#### THE TORONTO CHURCH OF ENGLAND TRACT SOCIETY

TRACT SOCIETY

HAS now a considerable stock of TRACTS on hand, and the arrival of a further supply from England, which is daily expected, will put it in possession of all the Tracts published by the Bristot. Tract Society, when it will be prepared to execute any orders which may be forwarded. The price in England is 5d. sterling per 100 pages, and the Society is enabled to offer them here at 5d. currency, or to Members of the Society at 4d. per 100 pages. The Deposit ry is at Messrs. H. & W. ROWSELLI'S. King Street, Toronto, to whom orders should be addressed Postage free. A specimen of each Tract can be seen at Messrs. H. & W. Rowsell's, Brock Street, Kingston, where orders may be left for transmission to Toronto. November 20, 1841.

## THE COLLECTS

FOR SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR, WITH FORM OF PRAYER FOR MORNING AND EVEN-ING, for the use of Families or Private Persons, taken from the Book of Common Prayer—Price, 1s. 6d. per dozen—just published the Book of Common Frayer—1100 September of the Book of Common Frayer—1100 September of Common

TO SUNDAY SCHOOLS, &c.

Just published, & for Sale by H. & W. Rowsell, King-Street, Toronto, and Brock-Street, Kingston, NEW EDITIONS OF THE FOLLOWING:

THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Book of Common Prayer. Price One Penny each, or Six Shillings per Hundred.

THE CATECHISM OF THE CHURCH OF ENGLAND BROKEN INTO SHORT QUESTIONS, with the Auswers at length, to which is appended a Glossary, &c. Price Three-pence each, or Two Shillings and Six-pence per Dozen. lings and Six-pence per Dozen.
SUNDAY SCHOOL CARDS, No. 1, containing Alphabets, Figures, Lord's Prayer, Child's First Prayer, and Grace before and
after Meals. Price Three-halfpence each, or One Shilling and Three

SUNDAY SCHOOL CARDS, No. 2, containing Lessons in One and Two Syllables, Elementary Scripture Questions and Answers, Morning and Evening and other Hymns. Price 2½d each, or Two Skillings of Oxon.

Shillings per ozen.

REWARD TICKETS, on Pasteboard, 7½d. per Gross.
SUNDAY SCHOOL CLASS BOOK, quarto size, with pasteboard cover, containing register of attendance, &c. for 18 months, 9s. per dozen.

BIRTHS. On Saturday, the 13th instant, the lady of Charles Wilkins, Esq. Consecon, of a daughter.
On Tuesday, the 16th instant, the lady of E. D. S. Wilkins, Esq.
Consecon, of a daughter.
At Perth, on the 7th instant. Mrs. Thomas Brooke, of a daughter.

At Perth, on the 7th instant, Mrs. Thomas Brooke, of a daughter.

MARRIED.

On the 18th instant, by the Rev. H. J. Grasett, at St. James's Cathedral, Mr. Francis Evatt, youngest son of H. Evatt, Esq., Barrack Master, of Hamilton, to Ame, youngest daughter of M. Bailey, Esq., Assistant Commissary General, H. P., Quebec.

On Thursday the 18th inst. by the Rev. Michael Boomer, A.B., Robert Miller Esq., of Galt, Surgeon, to Schina, third daughter of the late Captain Adams, of H. M. 55th Regt.

On Friday, the 19th inst., by the Rev. M. Boomer, A.B., William Vynne Bacon Esq., of Kingston, to Caroline, second daughter of James S. Glemie Esq., of Galt, formerly of London, England.

At Nelson, on the 17th instant, by the Rev. Win. McMirray, Rector of Ancaster, Robert Fanning Nelles, Esq., eldest son of the late Henry Nelles, Esq., to Sarah Overfield, fifth daughter of Caleb Hopkins, Esq., M.P.P.

In this City, on Friday, the 19th inst., Mr. John Dempsey, Printer, aged 22 years.

LETTERS received during the week ending Friday, the 26th Nov. F. Griffin Esq. [best thanks]; D. Burn Esq. do.; Rev. W. McMurray; Rev. T. E. Welby; Rev. T. Greene, add. sub.; Rev. C. C. Brough; Rev. W. M. Shaw; Rev. M. Boomer; Rev. J. Rothwell, addr sub.; A. Menzies Esq., add. sub.

A PROPOSAL FOR THE RECONCILIATION OF THE PROTESTANT AND ROMAN CATHOLIC CHURCHES.

> BY AN IRISH PRIEST. (From the Dublin University Magazine).

We have not a little pleasure in presenting the following communication to our readers. Not from any belief that it can eventuate in any important results such as those which the writer contemplates; but because it is gratifying to know of the existence, in the Roman Catholic Church in Ireland, of individuals who present so great a contrast to the majority of their brethren, and who would fain, as far as in them lay,

live in charity with all men. That the Puseyites, or rather, the popular representations of their opinions, (which representations we have ourselves found, in many instances, to be without any sufficient warrant), should have given rise to an expectation on the part of amiable and credulous Roman Catholics, that the Church of England was moving towards an accommodation with the Church of Rome, does not surprise us. For the very extravagance which provoked the censure of Protestants, must have been regarded with approbation by Papists. But that any intelligent theologian upon either side of the question should have believed in the possibility of a reconciliation between the two churches, upon the ground that the points upon which they are divided are unimportant, "that the differences between them are more apparent than real;" and that the particular points of belief upon which in reality they disagree, are but few, does indeed surprise us; nor can we readily understand how the individuals whose joint opinions are contained in the following document, could have flattered themselves with the pleasing persuasion by which they are deluded.

Apart however, from any judgment respecting the feasibility of the project set forth in the following paper, it is most interesting to see that there are, even in the Irish branch of the Roman Catholic Church, individuals who freely acknowledge that there are some things in that system which they would be glad to see altered, and who would enter upon the work of reconciliation with their Protestant fellow Christians, without calling in the aid of fire or the sword. Would and liberal men of every Christian persuasion, to assist that our esteemed friend Mr. Nangle, of Achill, had to deal with such as these. They would not employ "pitchforks and scalding water" against his readers or his converts, or make the preaching of the Gospel amongst those whom they would readily acknowledge to be truly described as benighted Romanists, a service of the most imminent danger.

Much in the exterior of popery, these respectable men desire to see changed. The obligation of celibacy they desire to see rescinded. We have little doubt, also, that they could be easily reconciled to prayers in the vernacular tongue. The curtailment of holidays, and days of fasting would also, probably, not be beyond the length to which they would be carried in their spirit of conciliation. But all this, we tell them, could have no perceptible effect in obliterating the distinctive peculiarities which must keep the churches of Rome and England for ever divided, until error gradually yields to the force of truth, and the whole Christian family are brought to have but one fold and one shepherd. This would be a mere making clean the outside of the cup or the platter. It would not touch the real point of difference, which is, after all, no other than this, that the one church is fashioned after the will of man, while the other is built upon the word of God.

But we must reserve what we have to say upon the subject until we have placed the project itself before our readers; which we are happy to do in a communication which breathes much of the spirit of gentleness and love, and satisfies us that our correspondent, although ensnared by the errors of popery, is one of those who may be truly described as "not far from the kingdom of God." Possibly when he and his clerical brethren are convinced of the utter inefficacy of their proposal to produce any real or lasting reconconsider for themselves the important question, whether they are, indeed, in the right way.

"I am the parish priest, or Roman Catholic pastor, of a country parish far removed from the metropolis, but whether north, south, east, or west, I am not at present disposed to tell. What with the produce of a small farm, and the emoluments of my parish, I am pretty well off; and if not as happy or as rich as other men, I at least enjoy all the necessaries, and many of the comforts of life.

"Being now in the 'sear and yellow leaf,' I am a person of much experience, and having always enjoyed the fullest confidence of the body to which I belong. I know their sentiments on political and religious subjects, almost as intimately as I do my own. My clerical neighbours often drop into me of an evening, and on such occasions we discuss matters connected with church and state, with freedom, but still we hope. with all proper respect for constituted authorities. The best possible temper is preserved in our meetings. We sometimes differ in opinion, and we dispute, but our disputations are free from any thing approaching to acerbity. Though not teetotallers, we are still. since the introduction of teetotallism, exceedingly temperate, and this circumstance may account for the noiseless character of our miniature house of assembly.

"For some months back our meetings have been systematic; we have drawn up rules by which they are regulated. We assemble on certain days, and at stated hours, and for each evening we have a particular subject of discussion. Our time for separating is always the same; whether the question before us be settled or not, we never encroach on the hour for parting, which the rule prescribes. We are equally regular in assembling; six o'clock, P. M. is the hour of convention; and it is interesting enough to observe the punctuality with which, within a quarter of an hour of each other, all the clerical visitors (five in number), ride up to my hall door, dismount, enter the parlour, and take their seats. Historical and religious matters form the subjects of our disquisitions; we rarely talk on politics. In truth we are neither political partizans, nor bigots in religion. All our discussions are carried on in a divest ourselves of the bias and prejudices of zealous

"I have been thus particular in stating the nature and opinions of our little society, that the public may the scene for many an evening of our meetings and proposition which may appear strange, but which we ralds of peace, and we proclaim to men a new and most trust, for the sake of charity, and the termination of glorious era. We entreat that all past bitterness and all religious differences, is quite practicable.

it would be most desirable if our church should do a tical institution.

something by which might be manifested her wish for the union of all in the profession of one faith; in a word, subject of the above article, directed to X. Y., No. 9, that the present was an excellent opportunity, by time- Upper Sackville-street, Dublin, will be forwarded to say, whether or no they receive this creed as the symly and rational concessions, to smoothe the way to a reconciliation of all sects professing the Christian religion. azine' are acquainted with his address."

"The sentiment of our reverend friend was approved subject of our debate; and after duly considering the | before them is interesting, only, or chiefly, as it evidenmatter in all its bearings, we adopted the following resolutions :-

"First-That the Protestant and Roman Catholic religions agree in all the fundamental articles of the

"Second-That the differences of these churches are, in many cases, more apparent than real; and the particular points of belief on which they really disagree, mularies; -but, taken as a body, we do believe that are really but few.

"'Thirdly-As to these points, there appears now to be, on the part of some of the most distinguished among the Protestant divines, a disposition to come to a better understanding, and, if properly encouraged, perhaps to a final adjustment of religious differences.

"' Fourth-That for the sake of peace, harmony, the general welfare and happiness of mankind, and the extension of the knowledge of Christ and his Gospel throughout the world, such a final settlement of reli- But he took care to add, in the latter part of the sen- to them to answer as best they can. And we congious differences ought to be promoted, and, if possible, effectually secured.

which resists violence, and yields to conciliation, and troved." knowing, from times gone by, the little good which is effected by polemical discussions, it appears to us that this so glorious and happy a consummation, can never to the gentleman whose letter has given rise to these may shake their confidence in the orthodoxy of the be obtained, except through a spirit of Christian charity exhibited in a mutual approximation of the churches. to know the distinctive characteristics of the belief of

"'Sixth—That, as we before observed, such spirit having already manifested itself on the part of certain most earnestly and respectfully implore of our sovereign pontiff and prelates to exhibit a similar feeling, by making, at this most seasonable juncture, such wise concessions, and salutary reforms, as would at once befit the times in which we live, and invite to peace and union our dissenting brethren.

"'Seventh-That we pressingly call on all good in carrying out the noble project.

"" Eighth-That we disclaim all connexion with the partisan and the bigot of either or any party, who would seek to continue the present disastrous differences, by opposing a change which the spirit of these enlightened times would seem to call for, and the spirit of the

Christian religion approve. "'Ninth-We call on the Rev. Mr .- to give publicity to these our resolutions, through whatever means he shall deem fittest and most convenient.'

"These, then, are the resolutions of a body, which, if assisted by all who would aspire to the proud distinction of benefactors of the human race, hopes, in these latter days, to be of some utility to mankind .-Our hope is founded on the general enlightenment of the age, which diminishes bigotry, but increases and draws forth the spirit of the Christian religion-universal charity-a spirit which, though not outwardly manifested as much as we could wish, is still deeply seated in the bosom of every wise and virtuous man, on whose soul the chastening light of the Gospel has been shed. Would that we could evoke this pure spirit from its recesses, to carry its influences into all the relations of social life, to dispense universal happiness, and "to make," as a certain most benevolent individual has said, "an altar of the hearts of all men on which to offer up to God the incense of praise and Even from smaller beginnings than ours great results have come; and our little society is full of hope that, in the dispensations of Providence, it may be the grain of mustard seed, just now cast into the ground, to grow in good time into a large tree, under whose shade all men may sit down together and be happy.

"Though conscious to ourselves of the best and most disinterested motives, yet, in preference to any of the recognised organs of our own politics and reliof their proposal to produce any real or lasting reconcilement between the churches, they may be led to retion, selected one of our opposite party. And here we beg to tender our sincerest acknowledgments of thanks to the talented conductors of the 'Dublin God, and which, wherever it is implicitly received, overlays the University Magazine,' who have so liberally opened their pages to us, as a medium to communicate with

> "We trust that our remarks shall meet with fair reception, and that their spirit and principles shall be diffused by our readers amongst all their kindred and friends of every Christian persuasion. Our subject is, if possible, to procure an amalgamation of the two of the Scriptures: neither will I ever take and inter great rival churches, by inducing the members of our own community to go forward as far they can to meet those of a different way of thinking, who have already advanced some steps to join them. How is this to be done? By concession on the part of the Roman Catholic Church, and the adoption by her of some rational reforms. If ever it happen that all men shall be of one religion—and we are led by Scripture to hope for such a consummation—it is by such means as those we point out, that so desirable a result shall be attained. The nature of man, which resists force, and yields to conciliatory measures, as well as the increasing lights of science and civilization tell us this in language too plain to be misunderstood.

"Friendly colloquies, and mutual negotiations in the proper quarters, will do much for the purpose we contemplate. It will rest with the heads of our church to determine as to the nature and extent of the concessions to be made, and the seasonable reforms to be effected. Amongst these salutary changes might be the retrenchment of the holidays, or their limitation to a very few days, the abrogation of fasts and abstinences, or the confining them to the season of Lent, the dispensing of the celibacy of the clergy, &c. I have to state the entire unanimity of our society, as to the expediency and necessity of these reforms; and from having myself spoken confidentially to many of my clerical brethren on these subjects, I am enabled to to state that there is scarcely, as to these matters, a second opinion among them. They think, with very few exceptions, that a change as to the law of clerical celibacy, in particular, would be highly expedient, not fair impartial spirit; and though we respect the faith to say absolutely necessary; and they would hail the which we profess, we endeavour, in all our inquiries, to repeal of this part of ecclesiastical dicipline not only as a means tending to the general conciliation of the churches, but as a most wise, and long called for reform.

"Coming forth, therefore, from our mountain recess, become acquainted with the source whence emanates a debates, we present ourselves to the world as the he- hold this true Catholic faith, without which no one can be religious differences, is quite practicable.

animosities be forgotten; that the good and the great of all parties should assist in pushing to its accomblate bad been speaking of the doctrines of the Puseyites, black Creed,') "was this whole creed composed or known at plishment our noble project; that they should treat the first General Council? No: the Church of England creed, we had been speaking of the doctrines of the Puseyites, plishment our noble project; that they should treat and we remarked that the opinions which they put of and agitate this subject of the conciliation of the forward, might be interpreted as a move in advance to churches, and thus, through the means of public opinion, the Roman Catholic Church. One of our body, re- press its consideration on those whose duty in may be markable for the benevolence of his heart and the ex- to preserve whatever belongs to the deposit of faith, pansion of his views, suggested that this step towards but to modify or repeal, according to times and cira general reconciliation ought to be encouraged, that cumstances, those laws which are merely of ecclesias-

"P. S .- Any communication (post paid,) on the

We do not believe that many of our readers require Evening after evening his suggestion formed the to be informed by us, that the project which is now ces the benevolent simplicity of its propounders. But for their sakes we wish to observe, that a fuller acquaintance with the theologians of the Pusey school would satisfy them that there are no valid grounds for that creed is insisted upon as indispensable to admissome in direct contradiction to our acknowleged forno section of them could be found who would regard it as possible to effect an amalgamation between the churches of Rome and England, without an abandonment, on the part of the former, of pretensions which she could not renounce without compromising that claim to infallibility upon which all her authority is founded. No. We have heard a writer of the Pusey school much censured for calling the Church of tence, that her case was so deplorably bad as to admit "'Fifth-That, considering the nature of man, were-"she cannot be reformed, she must be des-

Why this is so, few well-informed Protestants reremarks, the following observations. By what are we any body of professing Christians if not by their acknowledged creeds? What is the acknowledged creed distinguished divines of the Protestant Church, we of the Church of Rome? Is it not the creed of Pope Pius the Fourth; which is not only distinguished from, but contrasted with, the ancient catholic creeds which constitute the summiry of belief professed by the Church of England, in no less than twelve distinct particulars, which never, until they were thus embodied, were regarded as obligatory upon the belief of Chris-

> \* Neither our readers nor our correspondent can expect from s that we should, in this place, enter into controversy respectng those important points upon which the churches are di-rided; but we may be permitted briefly to specify one or two of the difficulties which lie in the way of any satisfactory adustment of existing differences which could furnish a basis for

In the first of the additional articles which Pope Pius has roduced into the creed, the Romanist professes "to admit and embrace apostolical and ecclesiastical traditions, and all ther observances and constitutions of the same church. it unreasonable to ask where these traditions are to be found? And if the answer must be, that they are nowhere to be found; -that is, that they never have been authenticated and collected, so as to be presentable in a visible form;—can it be very reasonable to demand an assent to them? And can such an implicit assent as is required be afforded, without submitting to any and every priestly imposition which ecclesiastics may choose to call the traditions of the church?

In the second of these articles it is required that no interpretation is to be put upon holy Scriptures which is not agree "to the unanimous consent of the fathers." So that the privi-lege of reading the word of God, supposing such privilege to be given, would be, to more than nine-tenths of the Christian world, very like the privilege of reading in a dark room. Who are "the fathers?" How many are they? Have they all agreed in their interpretation of holy writ? And have their commen-taries upon it been so full as to afford us a clear view of their node of understanding the whole text? These are question which must all be answered in the affirmative, before the Ronanist, who receives this article of Pope Pius's creed, can even sit down to the perusal of the sacred word. But if it should be found that "the fathers" are not agreed amongst themselves then it would follow, not that their differences are to be judged of by the word of God, but that the word of God is to be ren dered of none effect because of their differences. For if the privilege of reading the word of God be coupled with a condition that we are only to receive it so far as it is agreeable to the manimous opinion of the fathers, wherever that unanimity is wanting, and much more, wherever differences prevail, we can-not receive it at all. That is, we must renounce holy Scripture

We, Protestants of the Church of England, therefore object to these additions to the creed. We say that they have been made without any sufficient authority. We aver that they are subversive of the fundamental articles of the Christian faith the very period when this creed was framed. And we reject it as a modern invention, which has no warranty in the word of faith of the Christian.

The following are the additional articles appended to the Apostles', or Nicene Creed, by Pope Pius IV.:—
"I. I most steadfastly admit and embrace apostolical and cclesiastical traditions and all other observances and constitu-

tions of the same church. "II. I also admit the holy Scripture, according to that sense which our holy mother, the church, has held and does hold, to which it belongs, to judge of the true sense and interpretation otherwise than according to the unanimous consent of the fathers "III. I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord,

and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders can not be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of all the aforesaid sacraments. "IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of

Trent, concerning original sin and justification "V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church calls transubstantiation. I also confess, that under either kind alone,

Christ is received whole and entire, and a true sacrament.
"VI. I constantly hold that there is a purgatory, and that
the souls therein detained are helped by the suffrages of the

"VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their relics are to be held in

VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to

"IX. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most whole

some to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all other churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ. "X1. 1 likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and

general councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the church has condemned, re-XII. I, N. N., do at this present freely profess and sincerely

saved: and I promise most constantly to retain and confess the ne entire and inviolate, with God's assistance, to the end of

that is the first part, was composed at the Council of Nice, and thence called the Nicene creed, A.D. 321. The black creed was never heard of in the church at that time Then was it composed at the second General Council, the Council of Constantinople? No: this Council, held A.D. 381,

recites again the Nicene Creed, and never heard of one of these new black articles. Let us go to the third General Council, the Council of Ephesus, held A.D. 431, and let us ask which of these creeds was

Now, it will be for the gentlemen who have drawn up the resolutions contained in the foregoing letter, to writer, as the conductors of the 'University Mag- | bol of catholic unity? If they do not, they are no longer members of the Church of Rome; as both Doctor Doyle and Doctor Murray, before a parliamentary committee referred to that creed, as containing a summary of the faith professed by them and those of their communion. If they do, then it is clear that they are separated from the Church of England by more than verbal differences; and that, as long as supposing that it ever could be successful. Some of sion to communion with their church, so long a wall these writers have written unwisely, some indiscreetly, of separation must exist by which the two churches must be divided.

Who, then, are the catholics? Those who stand upon the old creeds, composed by the apostles and ancient fathers of the church, recognised by repeated general councils, and guarded by an anathema against all who should add to or take from them? Or those who have adopted an entirely new form of belief, which contains, in addition to the Christian verities set forth as sufficient in the early symbol, many articles never before recognised as indispensable to the completeness Rome "the erring sister" of the Church of England. of the faith of a Christian? We leave these questions clude by repeating our gratification that there are of no reformation. His words if we mistake not, those amongst the Roman Catholic priesthood, by whom the whole subject is viewed with a candid spirit, and who have only to pursue the course upon which they have entered to arrive at conclusions which will quire to be told: but we take the liberty of submitting | bring peace to their own consciences, although they

> held by that Council? Hear the very words of the Council ticles, is read aloud; circumstances are related of some who attempted to alter it; then the Council decrees as follow "These things having been read, the holy synod decreed that it should be lawful for no one to profess, to write, or to compose, any other form of faith than that defined by the holy fathers

who, with the Holy Ghost, had been assembled at Nice. "But those who shall have dared to compose, or to profess, or to offer, any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from paganism, or from Judaism, or from any sort of heresy, that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopaey, and the clergy from their clerical office; but that if they were laymen, they should be subjected to an 'anathema.'"—Mansi, vol. iii. p. 1362.

#### Advertisements.

#### TORONTO AXE FACTORY, HOSPITAL STREET.

IE Subscriber tenders his grateful account and the public for past favours, and would respectfully information that in addition to his former Works, he has purchased the above bill himment, formerly owned by the late Harvey Sheppard, and himment, formerly owned by the late Harvey Sheppard, and a superior quality. Orders, and a superior quality. ly by Champion, Brothers & Co., where he is now manufac-CAST STEEL AXES of a superior quality. Orders the Factory, or to his Store, 122 King Street, will be thank-secived and promptly executed. Cutlery and Edge Tools of every description manufactured to order

SAMUEL SHAW. Toronto, October 6, 1841.

J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER.

Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.

J. E. F. has, at the present time, some splendid thick French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London fashions.

Toronto, Sept. 18, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO, And King Street, KINGSTON, (opposite Bryce & Co's.)

REDUCED PRICES!!

& T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges.

They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Toronto, July 14, 1841.

THOMAS J. PRESTON. WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King-Street, TORONTO.

 J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. ALSO—a selection of Superior Vestings, all of which he is prepared o make up to order in the most fashionable manner and on moderate

Toronto, August 3rd, 1841. BRITISH SADDLERY WAREHOUSE. WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

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

N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-ly

OWEN, MILLER & MILLS, Coach Builders, King Street, To-ronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B .- Sleighs of every description built to order.

THE SUBSCRIBERS

A RE receiving and now offer for SALE, the undermentioned Articles, which they beg leave to recommend to the notice of

100 Hhds. bright Muscovado Sugar
40 do. and 40 barrels crushed do.
40 do. double and single refined London Sugars
300 Chests Young Hyson, Twankay, and Souchong Teas
An extensive supply of Coffee, kice, Tobacco, &c.
45 Pipes Port, Madeira, and Sherry Wines, of very superior qualities
400 Quarter Carks Marseilles Red and White Wines
Champagne, Claret, Hock, &c.
25 Pipes, and 30 Hhds. Cogniac Brandy, [Otard, Dupuy, and
Martill's Brands]

15 Pipes Spanish do. 20 Hhds. Holland and English Gin 2 Puncheons Jamaica Rum [16 years old] 20 Hhds. East India do.

Scotch Whiskey, London Porter, Edinburgh Ale, &c. &c. with a general assortment of every article in their line, suitable for Merchants and private Families.

Terms Liberal.

Toronto, July 20, 1841

THE SUBSCRIBERS HAVE received direct from London seventeen packages, containing the undermentioned articles, which will be found fresh, an of the finest qualities:

60 doz. Mixed Pickles, assorted, 20 do. French Capers, 30 do. Mushroom Catchup, 100 do. Mustard, in 1 lb. and ½ lb. bottles,

10 do. Assorted Sauces,
4 do. French Olives,
4 do. Anchovy Paste,
24 cases Preserved Salmon,
12 do. Cayenne Pepper,
10 barrels finest Anchovies.

ALEX. OGILVIE § Co.,
197, King Street.
4-1

Toronto, 29th July, 1841. Earthen, China, and Glassware Establishment, No. 10, New City Buildings NEARLY OFFOSITE THE ENGLISH CHURCH,

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

JOHN MULHOLLAND & Co.

JOHN MULHOLLAND & Co. Toronto, October 30, 1840. DR. PRIMROSE.

(Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET.

DENTAL SURGERY.

A V. BROWN, M. D., Surgeon, Dentist, begs to amounce the Commercial Bank, where he has fitted up apartments for those Ladies and Gentlemen who may require his professional services.

Poncelain Teeth inserted, from one to an entire set. Decayed

Teeth miled with gold and the cements, which will entirely aretheir decay, and prevent them from acheing. Toothache effectually
cured, and, in most cases, the tooth preserved for life.

ARTIFICIAL PALATES made upon the most approved principles.

Reference can be made to the following Medical and other
Gentlemen:—Dr. O'Reilly, Hamilton; Dr. Kellogg, Hamilton; ColKingsmill, Niagara; Dr. Lee, London; Dr. McKenzie, London;
Villers Dentis, New York.

Toronto, Sept. 10, 1841.

NEW STATIONERY WAREHOUSE,

THIRD SHOP EAST OF YONGE STREET. THE Subscriber respectfully acquaints his friends and the public that he is now receiving from the Home Markets an extensive and well-selected stock of STATIONERY, &c.

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

The Subscriber will also offer for sale a selection from Chambers Cheap Re-Prints of Standard Works. HUGH SCOBIE.

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

SCHOOL BOOKS.

TN THE PRESS, and speedily will be published, (by J. Ruthven-Hamilton.) A System of Practical Arithmetic, to which is added a set of Book-keeping, by single entry, and a practical dissertation of Mental Arithmetic, Federal Money. Receipts, Bills of Exchange Inland and Foreign; Explanations of Commercial terms, &c. adaptic to the circumstances of this country and the present state of commerce By G. & J. Gouinlock, lately British teachers, of long experience and extensive practice. This is the first of a scries, which they intend to publish for the use of Schools in British America.

They have other three nearly ready for printing, viz:—1. A Reading Book for Beginners, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.

the Alphadet to words of four syllables, arranged in the most natural simple manner.

2. An Explanatory Introduction to English Reading, to succeed this initiatory one, and prepare pupils for the highest departments of reading or speaking.

3. A Pronouncing and Explanatory Vocabulary, upon an approved plan. This will be an indispensable book in all schools, for hiree important elements of a good education.

Their fifth will be a Geography, and will be proceeded with as pulckly as possible.

Hamilton, 3rd September, 1841.

MISCELLANEOUS WORKS.

£ s. d.

THEOLOGICAL WORKS The Book of Common Prayer with Notes by Bp. Maut 4to The Book of Common Prayer with Notes by Bp. Brownell l vol. Imperial 8 vo. (American Ed.)

Bp. Fleetwood's Life of Christ, 4to, half bound calf
Coleridge's Scriptural Character of the Church 8 vo.
Bishop Mant's Discourses on the Church and her ministrations, 8vo.
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Christian Religion, 8vo.

Bishop Whately's Essays on the difficulties in the writings of St. Paul, &c. &c. 8vo. or Sc. Paul, &c. &c. &vo.

Bp. Hall's Contemplations on the Old and New Testament, 8vo.
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The Spiritual Life, by Rev. Thos. Griffith
Tyrrel on the Ritual,
Moody's Hints to Young Clergymen
Pearls of Great Price, selected from the works of J. Collier
The Christian Gentleman's Daily Walk
Penny Sunday Reader, in 9 vols. 4s each; (any volume may be had separate, and each is complete in itself.)

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

Wilberforce's Five Empires standard authors, lists of ments. November 6, 1841. HOME DISTRICT GRAMMAR SCHOOL

THIS Institution will be re-opened, after the summer recess, of Monday, the 13th of September next. Arrangements have been made to receive an additional number of boys, as in-door pupils. Terms moderate, and made known on application to the Head Master The business of Mrs. Crombie's Seminary will also be resumed the same day. Four or five vacancies are open for Young Ladies, Roordore.

Toronto, 21st August, 1841. BRITANNIA LIFE ASSURANCE COMPANY

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ALEX. MURRAY. Toronto, July 1, 1841. STEAM BOAT NOTICE.

THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evenings, o'clock, and Rochester for Toronto every Tuesday and Friday evening, calling at Cobourg both ways; commencing on Sunday evening the 4th inst.

Toronto, 2nd April, 1841.

The Church

TS published for the MANAGING COMMITTEE, by H. & W. ROW-SELL, Toronto, every Saturday.

TERMS:—Fifteen Shillings, Currency; or Thirteen Shillings and Siz-pence, Sterling, per annum.

AGENTS—THE CLERGY in Canada, and Samuel Rowsell, Esq<sup>†</sup>r.

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