

lary the ordinary offices of the Church, exhort from the pulpit such as will come to hear them, and answer the common occasional 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 lady under their hands, on an account or another, almost continually, 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 Ordination.

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 with him.

THE REV. NATHANIEL PROCTOR has recently arrived 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 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 fullness, 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 with will 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 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 his immortal work. We ventured to assert that a perusal of his Apology will leave upon every candid mind the firm impression that he loved and revered, and drew all his mighty weapons, with which he contended against Rome, from the writings of the Fathers and Bishops of the Primitive Church. We have

marked several pages to this effect, but will content ourselves with adducing one or two:—

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

"We deemed that the reformation of religion should be deduced from those from whom it had its very beginning. For this rule, saith the very ancient father, Tertullian, holds good against all heresies, that whatsoever is first that is true; whatsoever is later that is spurious. Irenaeus often appealed to the most ancient churches which were nearest the time of Christ, AND WHICH ONE CAN SCARCELY SUPPOSE TO HAVE ERRED. AND WHY is not the same course adopted? Why return we not to a resemblance to the ancient churches? Why not that be admitted now by us which was once declared by so many prelates and catholic fathers in the Nicene Council, without a dissentient voice, *ἡνὶ ἀποστόλων κειμήριον*, 'let the ancient constitutions prevail.'"—Apology.

"We have restored all things, as far as we could, to the ancient purity of the Apostolic age, and the likeness of the primitive church."—Id.

"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 good fathers."

"Which lawful reformation of our church, and necessary reparation of such enormities, is so far from taking from us the taste 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 brethren Protestants at home, I cannot say the same of them, seeing that they IMPLICITLY REJECT that which the other piously desire; AND THEREFORE I CANNOT FLATTER THOSE IN THIS CHURCH WHO HAVE RECEIVED THEIR ORDINATION ONLY FROM PRESBYTERS, SO FAR AS TO THINK THEM LAWFULLY ORDAINED. St. Hierome himself reserved to the Bishop the power of ordination. "Seeing therefore I have been called to be 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 valid in CASE OF NECESSITY; I do here profess my meaning to 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 yielded 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." (Stillington'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 CRAMER 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. Cramer, 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 Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles time to ours. And this was the consecration, orders, and union of the Apostles, whereby they at the beginning made Bishops and Priests, and this shall continue in the Church even to the world's end."

ARCHBISHOP WHITGIFT is next quoted as affirming, that "No form of Church Government is by the Scriptures prescribed to or commanded the Church of God." This is very indefinite and vague, and does not impugn the Apostolical, and consequently, divine,

origin of Episcopacy, and is contradicted by Whitgift's practice. He refused most positively to recognize as 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 assentor of the Divine right of Episcopacy, as we know him to have been a most determined assailant of the recently-invented 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, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves." His challenge to the Dissenters of his day is well known:—"We require you to find out but one Church, upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, since the time that the blessed Apostles were here conversant."

Dr. SARAVIA, 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 friend:—

"I consider Bishops 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 according to the rules of the word of God, and of the old Councils. What 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 Babylonian captivity by 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 irregularity; which has occurred INEVITABLY in some few places and only in one age, cannot establish a law which shall bind the whole world."

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

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

"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 aggravation. "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 hindrance soever may interpose; but a Divine institution, warranting it where it is, and REQUIRING IT WHERE IT MAY BE HAD."

"Every Church, therefore, which is capable of this form of government, both may and ought to affect it; as that which, with so much authority derived from the Apostles, to the whole body of the Church upon earth; but those particular Churches, 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, whereby they are barred, BY THE NECESSITY 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 custom and canon of the Church, than by any absolute precept of either Christ or his Apostles gave about it. Nor can I 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 apostles) though I reckon it to be a great punishment and fault, for any particular Church to reeade, and may truly say *ferri non oportuit*, it ought not to be done, (when the college of mere presbyters shall ordain and make a priest,) yet I cannot so presumptuously say that *factum non valet*, when done it is not valid, and pronounced the ordination to be utterly void."

"I dare not take upon me to condemn, or determine a nullity of their own [i.e. presbyterian] ministrations 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 hereafter against them, as well for the amendment of many other disorders and defects in their Church, as for this particular INORDERLY ORDINATION and defect of Episcopacy among them. Besides that, this their boldness, presumption, and novelty (in setting up themselves without any invincible necessity) doth hereby stand against the Apostolical practice and precept, and renders them liable to farther censure, in due time, which they have justly merited."

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 MINISTERS IN CHRIST'S CHURCH; BISHOPS, PRIESTS, AND DEACONS. Which Offices were evermore had in such reverence, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent

that these Orders may be continued, and reverently used and esteemed in the Church of England; no man shall be accounted 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 thereto, according to the form hereafter following, or hath formerly had Episcopal Consecration or Ordination."

Such was the language of the Church in 1549, when Cramer 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 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 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 daughter-in-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 him 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 we conclude.

The first is, that the Unity of the Church is of immense practical importance. Were the Church really one, the conversion of the Heathen world, 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 to the being of a Christian Church, it is an argument that only can be held to favour foreign and independent 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 Paritans, 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 announcement 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 pathos and energy in several of our churches. The venerable bishop had attained to an advanced age, and had governed the diocese of Virginia for nearly twenty-eight years in such a manner as to secure, without interruption, the filial respect and affection of the clergy and people of his charge. The 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 bond of peace."

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 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 \$250. We have little doubt that this sum will be speedily supplied by the never-failing liberality of their churchmen. We can conceive few 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 offering 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 Ottawa Advocate, a new journal, published at Aylmer, 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.—Although we do not agree with our new contemporary "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 to be devoted. His paper is very legibly and clearly 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 civilization and 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 a 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 Establishment 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 of September.

The Venerable the Archdeacon of Kingston and the Rev. R. D. Cartwright were named by the Bishop 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 following day.

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 how soon this hope was frustrated, by the melancholy death of 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 readers:—

To the Right Honourable CHARLES, BARON SYDENHAM, of Sydenham and Toronto, G.C.B., &c. &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, the encouragement and care of that branch of the Established Church of England in which it is our privilege to minister, assuring your Excellency that, while we endeavour to inculcate obedience to 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 by those spiritual blessings which never fail to flow from the knowledge and love of God, and of his Son Jesus Christ our Lord.

In the name and on behalf of the Clergy of the Diocese of Toronto. (Signed) JOHN TORONTO.
Toronto, September 10, 1841.

INDIAN MISSION AT MUNSEE TOWN.
The following letter, addressed to the Rev. H. J. Grassett, 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 traces of Christianity:—

"Lower Munsee, 12th November, 1841.
"MY DEAR SIR,—I have to apologise 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, a gratifying instance of which occurred on the Sunday 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 plan, 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,

they say, to be ashamed, in the M... The few men also... who remain... deeply engaged... respond to their souls' salvation... as I proceeded... each individual... myself, I found... to be scarcely... fully bathed with... forcible than to... that blessed Spirit... trust, effectually... in the afternoon... with the people... very satisfactory... been so fully c... that she had ne... she was afraid... to keep her f... beneficial so... wonderful love... to his erring c... for the sake a... Redeemer. He... two during the... in my own roo... and prayer.
"I remember... this letter on t... were on the t... doing so to m... exercise they... glad to see th... seldom pass... Saturday, I w... stated servan... following Sab... was the most... course was on... upon an excu... volume of Or... to select this... which, I hav... Indians. A... leave our Ch... her Maker... offered her s... service,—she... state, me th... and it was w... at all. She... angry feeling... help, endea... she cordially... Christian lov... all present... leave of my... retired to re... with "I shall... kind friend... Lordship an... and effectu... with my reg... ship in rega... shall be able... if it please... deprived of... Lordship.
Accept my... remain,
DIOCESA... of Membe... Lecture Ro... on the 22nd... of Montre... Secretary.
After p... mitted to p... diate vicin... (The pro... His Lord... tion to the... was unanni... That... assisting in... ment of the... 3d. That of... of Englan... Dr. Sewall... tute the af... Dr. Bethun... The Lo... fifty share... prospectus of... of Montre... share the s... the me... Bishop... A meet... in the ves... ber, instab... George Mo... from any... by a majori... giving a s... 4th. That... last, and o... Montreal G... The m... Journal.
CHRIST... of the Soc... setlers, h... 40. On 1... (14th) in... Parthner... SANDY... this plac... ledge was... an extra... new Salt... appears... Treasurer... It was r... forthwit... to the... held, m... been s... A pro... necess... consider... we belie... advertis... with th... Wall on... stated... Mormon... of the p... was Inf... and he... he coul... The... John's... tion, I... individu... some o... round t... to the s... in ita... improv... We c... being s... CORRES... Letter... of Ch... Rev... to my... W. W. W... enticed

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.

Apert 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 sword. Would that our esteemed friend Mr. Nangle, of Achill, had dealt with such as these. They would not employ "pitchforks and scolding 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 reconciliation between the churches, they may be led to reconsider 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 necessities, 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 teetotalers, we are still, since the introduction of teetotalism, 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 fair impartial spirit; and though we respect the faith which we profess, we endeavour, in all our inquiries, to divest ourselves of the bias and prejudices of zealous churchmen.

"I have been thus particular in stating the nature and opinions of our little society, that the public may become acquainted with the source whence emanates a proposition which may appear strange, but which we trust, for the sake of charity, and the termination of all religious differences, is quite practicable.

"In the course, then, of one of our evening meetings, we had been speaking of the doctrines of the Puseyites, and we remarked that the opinions which they put forward, might be interpreted as a move in advance to the Roman Catholic Church. One of our body, remarkable for the benevolence of his heart and the expansion of his views, suggested that this step towards a general reconciliation ought to be encouraged, that it would be most desirable if our church should do a

something by which might be manifested her wish for the union of all in the profession of one faith; in a word, that the present was an excellent opportunity, by timely and rational concessions, to smoothe the way to a reconciliation of all sects professing the Christian religion.

"The sentiment of our reverend friend was approved of. Evening after evening his suggestion formed the subject of our debate; and after duly considering the matter 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 Christian faith.

"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, 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 religious differences ought to be promoted, and, if possible, effectually secured.

"Fifth—That, considering the nature of man, which resists violence, and yields to conciliation, and 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 be obtained, except through a spirit of Christian charity exhibited in a mutual approximation of the churches.

"Sixth—That, as we before observed, such spirit having already manifested itself on the part of certain distinguished divines of the Protestant Church, we 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 benefit the times in which we live, and invite to peace and union our dissenting brethren.

"Seventh—That we pressingly call on all good and liberal men of every Christian persuasion, to assist 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 love!" Even from smaller beginnings than our 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 religion, we have, for many reasons unnecessary to mention, selected one of our opposite party. And here we beg to tender our sincerest acknowledgments of thanks to the talented conductors of the 'Dublin University Magazine,' who have so liberally opened their pages to us, as a medium to communicate with the public.

"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 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.

"Frequently colloquies, and mutual negotiations in the proper quarters, will do much for the purpose we contemplate. It will rest with the heads of our community 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 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 to say absolutely necessary; and they would hail the repeal of this part of ecclesiastical discipline 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, the scene for many an evening of our meetings and debates, we present ourselves to the world as the heralds of peace, and we proclaim to men a new and most glorious era. We entertain that all past bitterness and animosities be forgotten; that the good and the great of all parties should assist in pushing to its accomplishment our noble project; that they should treat of and agitate this subject of the conciliation of the churches, and thus, through the means of public opinion, press its consideration on those whose duty it may be to preserve whatever belongs to the deposit of faith, but to modify or repeal, according to times and circumstances, those laws which are merely of ecclesiastical institution.

"P. S.—Any communication (post paid,) on the subject of the above article, directed to X. Y., No. 9, Upper Sackville-street, Dublin, will be forwarded to the writer, as the conductors of the 'University Magazine' are acquainted with his address."

We do not believe that many of our readers require to be informed by us, that the project which is now before them is interesting, only, or chiefly, as it evidences 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 supposing that it ever could be successful. Some of these writers have written unwisely, some indiscreetly, some in direct contradiction to our acknowledged formularies;—but, taken as a body, we do believe that no 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 Rome "the erring sister" of the Church of England. But he took care to add, in the latter part of the sentence, that her case was so deplorably bad as to admit of no reformation. His words if we mistake not, were—"she cannot be reformed, she must be destroyed."

Why this is so, few well-informed Protestants require to be told: but we take the liberty of submitting to the gentlemen whose letter has given rise to these remarks, the following observations. By what are we to know the distinctive characteristics of the belief of any body of professing Christians if not by their acknowledged creeds? What is the acknowledged creed 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 summary 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 Christians?*

* Neither our readers nor our correspondent can expect from us that we should, in this place, enter into controversy respecting those important points upon which the churches are divided; but we may be permitted briefly to specify one or two of the difficulties which lie in the way of any satisfactory adjustment of existing differences which could furnish a basis for lasting reconciliation.

In the first of the additional articles which Pope Pius has introduced into the creed, the Romish professor "to admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church." Now it is 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 agreeable "to the unanimous consent of the fathers." So that the privilege 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 commentaries upon it been so full as to afford us a clear view of their mode of understanding the whole text? These are questions which must all be answered in the affirmative, before the Romishist, who receives this article of Pope Pius's creed, can ever 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 rendered 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 unanimous opinion of the fathers, wherever that unanimity is wanting, and much more, wherever differences prevail, we cannot receive it at all. That is, we must renounce holy Scripture.

We, Protestants of the Church of England, therefore object to the additions to the creed. We say that they have been put without any sufficient authority. We aver that they are subversive of the fundamental articles of the Christian faith. We aver that they stand opposed to the simplicity of the faith as it was understood throughout the Christian world down to the very period when this creed was framed. And we reject it as a modern invention, which has no warranty in the word of God, and which, wherever it is implicitly received, overlays the faith of the Christian.

The following are the additional articles appended to the Apostles', or Nicene Creed, by Pope Pius IV.

"I. I most stedfastly admit and embrace apostolical and ecclesiastical traditions and all other observances and constitutions 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 of the Scriptures: neither will I ever take and interpret them 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, the eucharist, penance, extreme unction, orders, matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders cannot 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 faithful.

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

"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 be given to them.

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

"XI. I 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, rejected, and anathematized.

"XII. I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life."

Now, it will be for the gentlemen who have drawn up the resolutions contained in the foregoing letter, to say, whether or no they receive this creed as the symbol 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 that creed is insisted upon as indispensable to admission to communion with their church, so long a wall 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 of the faith of a Christian? We leave these questions to them to answer as best they can. And we conclude by repeating our gratification that there are 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 bring peace to their own consciences, although they may shake their confidence in the orthodoxy of the Church of Rome.

held by that Council? Hear the very words of the Council itself. The Nicene Creed, that is the part before the black articles, is read aloud; circumstances are related of some who attempted to alter it; then the Council decrees as follows:—"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 than those wishing to be converted to the acknowledgment of the truth, whether from paganism, or from Judaism, or from any sort of heresy, that if they were bishops or clergymen, and the bishops should be deposed from their episcopacy, and the clergy from their clerical office; but that if they were laymen, they should be subjected to an anathema."—Mans., vol. iii. p. 1362.

Advertisements.

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N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. O'WEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built or order warranted twelve months. Old Carriages taken in exchange. N.B.—Six-shillings of every description built to order.

THE SUBSCRIBERS ARE receiving and now offer for SALE, the undermentioned Articles, which they beg leave to recommend to the notice of Merchants and Families:— 100 Hds. bright Muscovado Sugar 40 do. and 40 barrels crushed do. 40 do. Double and single refined London Sugars 200 Chests Young Hyson, Wankay B. and C. and other superior quality of Choice, Rice, Tobacco, &c. An extensive supply of Coffee, Rice, Tobacco, &c. 45 Pipes Port, Madeira, and Sherry Wines, of very superior qualities 600 Quarter Casks Marcellus Red and White Wines Champagne, Claret, Hock, &c. 25 Pipes, and 30 Hds. Cogniac Brandy, (Otard, Dupuy, and Martell's) do. 15 Pipes Spanish do. 20 Hds. Holland and English Gin 20 Puncheons Jamaica Rum (16 years old) 20 Hds. East India do.

Scotch Whisky, London Porter, Edinburgh Ale, &c. &c. with a general assortment of every description of WARE in Merchants and private Families. Terms Liberal. ALEX. OGILVIE & Co., No. 197, King Street, Toronto, July 20, 1841.

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., Toronto, October 30, 1840.

DR. PRIOR'S (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET, Toronto, 7th August, 1841.

DENTAL SURGERY. A. V. BROWN, M.D., SURGEON, DENTIST, begs to announce that he has opened an Office in King Street, one door east of the Commercial Bank, where he has fitted up apartments for the Ladies and Gentlemen who may require his professional services. PORCELAIN Teeth inserted, from one to an entire set. Decayed Teeth filled with gold and the cement, which will entirely arrest their decay, and prevent them from aching. Toothache effectually cured, and, in most cases, the tooth preserved for life. ARTIFICIAL PALATES made upon the most approved principles. References can be made to the following Medical and other Gentlemen:—Dr. O'Reilly, Hamilton; Dr. Kellogg, Hamilton; Col. Kingsmill, Niagara; Dr. Lee, London; Dr. McKenzie, London; Toronto, Sept. 10, 1841.

NEW STATIONERY WAREHOUSE, No. 137, King Street, THIRD FLOOR 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 is best purchased where he has fitted up apartments for the Ladies and Gentlemen who may require his professional services. The Subscriber will also offer for sale a selection from CHAMBERLAIN'S GREAT RE-PRINTS OF STANDARD WORKS. HUGH SCOBIE, Chief-Post Office, Toronto, May 20th, 1841.

SCHOOL BOOKS. IN THE PRESS, and speedily will be published, (by J. Mulholland & Co., Hamilton,) A System of Practical Arithmetic, to which is subjoined a set of Book-keeping by single entry, and a practical dissertation on Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, Inland and Foreign; Explanations of Commercial Terms, &c. adapted to the circumstances of this country and the present state of commerce. By G. & J. GOULDING, lately British teachers, of long experience and extensive practice. This is the first of a series, 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. 2. AN EXPLANATORY INTRODUCTION TO ENGLISH READING, to succeed this introductory one, and prepare pupils for the highest attainments of reading or speaking. 3. A PROMISING AND EXPLANATORY VOCABULARY, upon an improved plan. This will be an indispensable book in all schools, and three important elements of good education. Their lists will be a GEOGRAPHY, and will be proceeded with as quickly as possible. Hamilton, 3rd September, 1841.

MISCELLANEOUS WORKS, JUST received from England and for sale at following prices by H. & W. Rowell, King Street, Toronto, and Brock Street, Kingston. Lord's Popular Physiology, 12mo. - 0 11 3/4 Nicholl's Architecture of the Heavens, 12mo. with 24 Illustrations, (American edition) - 0 11 3/4 Burt's Dog Latin, 12mo. - 0 11 3/4 Tytler's Universal History, 6 vols. 12mo. - 2 0 0 A Sketch of the Reformation in England, by Rev. J. J. Blunt. - 0 7 0 Knickerbocker's History of New York, 12mo. - 0 7 0 History of the Battle and of its Principal Captives, by Davenport, 12mo. - 0 7 0 Life of Isaac Newton, by Sir David Brewster, 12mo. - 0 7 0 Readings in Poetry, 12mo. - 0 7 0 Biography, 12mo. - 0 7 0 Science, 12mo. - 0 7 0 Brande's Dictionary of Materia Medica, &c., with translation of the Formulae of the London Pharmacopoeia, 8vo - 1 2 6 Alroy on Gravitation, small 8vo. - 0 10 0 Student's Manual of Natural Philosophy, small 8vo. - 0 10 0 Readings in Natural Theology - 0 9 0 The Spanish Armada, by Rev. Thos. Lathbury - 0 9 0 Sketches on the English Constitution, 8vo. - 0 9 0 Trials of Charles I. and some of the Regicides, 12mo. - 0 9 0 Fairy Legends and Traditions of the South of Ireland, 12mo. - 0 9 0 Southey's Life of Nelson, 8vo. - 0 9 0 History of the Mutiny of the Bounty, 12mo. - 0 9 0 The Sketch Book, by Washington Irving, 2 vols. 12mo. - 0 9 0 Southey's Life of Nelson, 8vo. - 0 9 0 Bosanquet's Logic, 8vo. - 0 9 0 Recreations in Astronomy, 12mo. - 0 9 0 Geology, 12mo. - 0 9 0

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ALSO, THE FOLLOWING VOLUMES OF THE ENGLISHMAN'S LIBRARY. Ken's Practice of Divine Love - 0 3 0 Chamberlain's Help to Knowledge - 0 3 0 Anderson on the Lord's Prayer - 0 3 0 Sheridan on Public Wealth, by Melville - 0 5 0 Howard's Scripture History of the New Testament - 0 4 6 Wilberforce's Five Empires - 0 5 6

And a great variety of works of all descriptions, by late and standard authors, lists of which will be continued in future advertisements. November 6, 1841.

HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the summer recess, on Monday, the 10th 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 the Grammar School will also be resumed on the same day. Four or five vacancies are open for Young Ladies, as Boarders. M. C. CROMBIE, Head Master H. D. G. S. Toronto, 21st August, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent, No. 8, Chewett's Buildings, Toronto, 68-1/2

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY, Toronto, July 1, 1841.

STEAM BOAT NOTICE. THE Steamer GORE will still further notice, leave Toronto for Rochester every Sunday and Wednesday evening, and for Rochester and Toronto every Tuesday and Friday morning, calling at Colbourn both ways; commencing on Friday evening the 4th inst. Toronto, 2nd April, 1841.

The Church IS published for the MANAGING COMMITTEE, by H. & W. ROWELL, No. 137, King Street, Toronto, every Saturday. TERMS:—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. ADVERTISING:—THE CHURCH is published in Canada, and SAMUEL ROWSELL, Esq., 31, Chesapeake,