

Poetry.

THE TWO CLAUDES.

“Thou that makest the outgoings of the Morning and Evening to praise Thee.”

Once marked I, mid a gallery train
Of pictures fair—a city's pride—
Two lovely works of Claude Lorraine
In sweet communion, side by side;

THE MONARCH'S HEADSHIP IN THE RELATIONS OF CHURCH AND STATE.

(From "Episcopacy and Presbytery" by the Rev. A. Boyd, M.A.—Part 3.—Conclusion.)

It is when we look at this subject dispassionately and thoughtfully that we see reason to exult in the Christian integrity of the Church of England. She is satisfied that she gives to the monarch nothing that is politically and scripturally he should not have;

approval, the sentiments expressed by one of our prelates in his place in parliament, when he asserted his right (despite of all interference) "to excommunicate a disobedient or contumacious clergyman." And yet, notwithstanding all these concessions, notwithstanding the admission that our Church is an institution to be envied, and a model to be copied, dishonest controversialists will play upon the ignorance or passions of their adherents by affirming her to be "tied, and manacled, and fettered."

2. The second advantage which this unseemly contention of the kirk with the law has conferred on the Church is, that it has contributed to vindicate the propriety of patronage, and to affirm the impropriety of the election of ministers by the people.

On this latter point I have spoken, when discussing the claims of the laity to appoint their own clergy. In the examination of that claim, we have seen ample reasons for pronouncing it destitute of divine sanction; while in the history of the early Church we have met with melancholy exhibitions of the practical evils attendant upon its exercise.

The unsoundness of the principle is proclaimed by the unseemly contentions it led to in early times, and that unsoundness is as loudly proclaimed in modern instances. I speak not now of the means resorted to in Scotland to ensure the election of a minister—means which the electors of a corrupt borough would almost scruple to adopt—but of the destruction of harmony and good feeling, which such elections are wont to produce.

In support of this assertion, I may appeal to testimony of the most unquestionable order:—"Under any definition of that mode of appointment which I have yet heard of," observes a high authority, "it would be full of danger, to the best interests, and perhaps to the existence of the church of Scotland. In the first place, I think that it is altogether wrong in principle; in the second place, as far as my information goes, I hold that the popular election of a minister generally, and where it is to be extended to every parish within the whole range of Scotland, has a tendency which must in a great number of instances take effect to excite the worst passions of our nature, and to breed endless confusion in many of the parishes in which it may be exercised."

The same authority, when speaking of the expediency of patronage in opposition to the system of popular election, adds—"I object to the abolition of the law of patronage, because I have seen no scheme or plan for the appointment of ministers, to be put in its place, which is not encompassed with the greatest difficulties, and likely to be productive of far greater evils, (and probably many of which would come into immediate operation) than the law of patronage, as it now stands." And what is that law of patronage? That the monarch, or the nobleman, or the Scottish laird or the English gentleman, being the patron of a living, may appoint any man he pleases to it, and that the presbytery shall be bound and adjured to receive and admit him, if qualified.

The presbytery may try his literary qualifications, and the people may state any objections they may have to his appointment, but (the presbyter's moral and literary character enduring the enquiry) the law compels his admission or induction. And yet it is this system in operation among themselves, and vindicated by one of their highest authorities, which presbyterians brand as lawlessly in the Church of England.

A LETTER TO A METHODIST.

(By a Presbyter of the Diocese of Maryland.)

PART III. THE APOSTOLIC SUCCESSION OF THE CHRISTIAN MINISTRY.

[CONCLUDED FROM OUR LAST.]

Hitherto, I have relied nearly altogether on the Scriptures for proof of the Apostolic Commission and Succession; but we have now arrived at a period to which the Scripture history does not extend. We have no more precedents of that kind upon the file. We shall, therefore, have to rely on other testimony: testimony, however, of the very highest character. The testimony, namely, by which we receive the Bible as the Word of God; the testimony by which we know that the FAITH we now possess is that which has ever been held by the saints and martyrs of all ages since the Apostles; the testimony by which we acknowledge the Church of England as the Church of God; and, in a sense, subordinate thereto, the testimony of History—the same

"If a clerk were contumacious, and did not obey his injunctions, he (the bishop) would proceed to excommunicate that person, and on so doing their lordships might strip him of his see, they might deprive him of his robes as a bishop, but they could not strip him of his integrity."—Bishop of Exeter's Speech, July 26, 1838.

testimony by which we prove that there has been a succession of Kings in France or England, or of Presidents in the United States of America.

To the question, then, Did the successors of the Apostles appoint others, with a like Commission with that which they had received from the Apostles? I answer, unhesitatingly, Yes; and, that this Commission has been continued to the present day, in the order of men called Bishops, in regular succession.

Here, perhaps, you may ask, (as you have asked,) How is this? Have the successors of the Apostles given up their Commissions to the second order of the ministry—the Bishops, or Presbyters? I answer, No; the second order of ministers, though, during the lifetime of some of the Apostles, they bore the name of Bishop, never exercised those peculiar powers, which belonged to the first and highest order of the Christian ministry. I shall let two ancient Fathers of the Church, who wrote more than 1400 years ago, explain this matter:

Hilary the Deacon, the author of a commentary, generally quoted under the name of St. Ambrose, thus writes: "They who are now called Bishops, were originally called Apostles. But the holy Apostles being dead, they who were ordained to govern the Churches could not arrive at the excellency of these first, nor had they the testimony of miracles, but were, in many other respects, inferior to them." Therefore they thought it not decent to assume to themselves the name of Apostles; but dividing the names, they left to Presbyters the name of the Presbytery, and they themselves were called Bishops." (Cited in Bingham's Orig. Eccles. lib. ii. c. 2, sec. 1.)

Theodore, one of the earliest ecclesiastical historians, says:—"The same persons were anciently called promiscuously both Bishops and Presbyters, whilst those who are now called Bishops, were [anciently] called Apostles. But shortly after, the name Apostles was appropriated to such only as were Apostles indeed; and then the name Bishop was given to those who before were called Apostles." (Theod. Com. in 1 Tim.) such as Timothy, Barnabas, Junia, Andronicus, &c.

This explains the whole matter. And besides, there was a peculiar propriety in calling the successors of the Apostles Bishops, in order to distinguish them from the Apostles themselves. By referring to the first chapter of the Acts, you will find that Judas, an Apostle, had a "Bishoprick,"—that is, he was an Apostolic Bishop. This being vacant, in consequence of his death, Matthias was elected into his room, and "took his bishoprick,"—here, then, was another Apostolic Bishop. It does not appear, however, that the Apostles ever used their title of Bishop, but simply that of Apostle. The successors of the Apostles, then, when they relinquished the name Apostle to those who were the original Apostles, and took for themselves the name of Bishop, only took that which belonged to their office, but which the Apostles had not seen proper to use. Now, who would suppose, did we not see it with our eyes, that any body of men could be found, who would claim for members of the second order of the ministry the right to be such Apostolic Bishops, merely because the name of Bishop happened for a few years (about twenty years) to be occasionally given to the second order of the ministry! Yet it is on this ground that the Methodist claim for Wesley, Coke, &c. the right to ordain! Because Presbyters are, for a short time (till the year 65) in the New Testament, occasionally called Bishops, they claim to be the same order with those Apostolic Bishops who succeeded the Apostles in their office and authority! and thus to exalt the inferior order of Presbyters to the rank and power of the first order of ministers in the Church of God!

I shall now proceed to show, that these men ordained by the Apostles with Apostolic authority (but who, out of respect to the Apostles, drop the name of Apostle and took the title of Bishop) appointed others, with a like Commission with that which had been given to them, and who, thereby, in their turn, became the successors of the Apostles.

Clement of Rome, the companion of St. Paul, and a Martyr, thus writes in the year 87, "Our Apostles knew by our Lord Jesus Christ, that contentions would arise concerning the office of Bishop. And, therefore, having a perfect knowledge of this, they appointed persons, as we have before said, and then gave direction in what manner, when they should die, their approved men should succeed in their ministry."—This is an extract from Clement's Epistle to the Corinthians; which, Eusebius tells us, was "universally received by all," and had in reverence next to holy Scripture, being "publicly read in most of the Churches, for common benefit, both in times past, and, also, in his memory." The fact, that this letter was thus received, revered, and read, proves that the doctrine of the Bishops being the successors of the Apostles, was the doctrine of the Church until the fourth century, when Eusebius wrote. And this fact is fully sustained by the evidence of other writers, who lived during that period. Thus, Irenæus, ordained by Polycarp, (who was the disciple of St. John,) Bishop of Lyons, A.D. 178, writes: "The doctrine of the Apostles is true knowledge; and the ancient state of the Church, and the character of the body of Christ, is according to the succession of Bishops, to whom, in every place, they delivered the Church." (Work against Heresies, book iv.)

Tertullian, A.D. 200, thus writes: "Let the heretics set forth the order of their Bishops, so descending by succession from the beginning, that he, who was the first Bishop, had one of the Apostles, or of the Apostolic men who was in full communion with the Apostles, for his author and predecessor. For, in this manner, the Apostolical Churches bring down their registers; as the Church of Smyrna had Polycarp placed over them by John; as the Church of Rome had Clement ordained by Peter; as the other Churches also set forth those who were made Bishops over them by the Apostles." (Of Her. Pres. c. 32.)

Cyprian, Bishop of Carthage, A.D. 250: "This, brother, is and ought to be, our principal labour and study, to the utmost of our power, to take care that the unity may still obtain which was delivered by our Lord and by His Apostles to us, their successors."—(Epl. ad Corn.)

Again, Cyprian thus writes: "From thence, through the course of times and successions, the ordination of Bishops, and the frame of the Church, is transmitted, so that the Church is built upon the Bishops, and all her affairs are ordered by the chief rulers; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some, who have chosen to write to me, as if in the name of a Church, whereas a Church is only constituted in the Bishop, clergy, and faithful Christians." (Ibid.)

Firmilian, A.D. 250, thus writes: "The power of remitting sins was given to the Apostles, and to the Churches which they founded, and to the Bishops, who succeeded to the Apostles, by a vicarious ordination." (Epl. ad Cyp.)

Church; and that the Bishops of the Church were, by the whole Church throughout the world, received as, and accounted to be, the successors of the Apostles.

I have already quoted Eusebius, the historian, who every where asserts the same doctrine, and in the beginning of the fourth century, gives us a list (which I have also quoted) of the Bishops in Apostolical Succession, in the four principal Churches of Jerusalem, Rome, Antioch, and Alexandria. This brings us down to the great Council of Nice, in the year 325. This council was convened by the Emperor Constantine, for the purpose of considering the heresy of Arius. Who composed this council? Were Presbyters and Deacons summoned by the Emperor, to settle the Faith of the Church of God? No; it was to the Bishops, the successors of the Apostles, in their power and authority, to whom the imperial commission was issued, to declare what was the Faith of the Church, in the same manner as their holy predecessors in office had declared what was the Faith of the Church, and "delivered it to the saints" of their day. (Jude 3.) At this council, composed of several hundred Bishops from all parts of the world, who presided? A Presbyter? No; a Bishop; the venerable Irenæus; in the same manner as St. James presided at the first council held at Jerusalem. This council declared what was then the Faith of the Church in a Creed, or form of Belief, which, known by the name of the Nicene Creed, has ever since, in all quarters of the globe, been the FAITH of the Church of God.—Among the articles of the Faith therein enumerated is this: "I believe in one Catholic and Apostolic Church; one: because the Church is the body of Christ, and Christ has but one body." (Eph. i. 22, 23, iv. 4.) "Catholic"—because it is universal, embracing (or to embrace) "all nations" of the earth, and teaching the whole body of Christian truth; Apostolic—because it was founded by Christ acting by His Apostles, held the Faith as delivered by the Apostles, and possessed a ministry which had descended in regular succession from the Apostles. And, such indeed, was the Faith of the Church at that time, even had not this council assembled to declare it. The testimony of these Bishops show, what was the Faith held in the Churches where they presided; that it was the same delivered by the Apostles to the Church; and the testimony of Clement, Irenæus, Tertullian, Eusebius, &c., proves, conclusively, that the doctrine universally held concerning the founding of the Church, and its ministry, was, that it was founded by the Apostles, and that its ministry had come down in regular succession from the Apostles to that time; and that no others were accounted to be Churches except such as were thus founded; and no other ministry to be a valid ministry, except what could prove that it had thus descended.

Such, then, is the joint testimony of history and the Church to the doctrine of the Apostolic Succession until the year 325; and this particular doctrine of the Apostolic constitution of the Church, received likewise the seal and sanction of the council of Constantinople in the year 381, at which one hundred and fifty Bishops were present. Thus was set forth the NICENE CREED, embodying the Faith of the Christian Church. And this Creed has been the Faith of the Church, from that day to this. The whole history of the Church bears evidence to this fact. Day after day, week after week, month after month, year after year, century after century, for 1500 years, has the Church, by her adoption and profession of this Creed, borne Her testimony to the fact, that there is "one, Catholic, and Apostolic Church;" and, in so doing, bears her testimony to her belief, that her ministry is Apostolic—that is, that it has descended in regular succession from the Apostles. Travel where you will, in Europe, Asia, Africa, or America, and you will find this one doctrine professed by the Church of God, embracing within its pale, more than two hundred millions of Christians; and you will find it denied by none (calling themselves "a Church") excepting those, who profess to derive their so-called ministry, from the second order of the Christian priesthood, such as Wesley, Coke, &c. That a "ministry" with such an origin—from mere Presbyters—should deny the doctrine of the Apostolic Succession, is just what might be expected; because, if they were to confess that doctrine to be true, it would condemn them out of their own mouth.

Here, perhaps, you may say, that, although there is no doubt of the existence of Bishops in a regular succession, until the fourth century, yet it may be asked, What evidence is there that Bishops have existed ever since? And if they have existed ever since, what evidence is there, that the chain which binds them to the Apostles, has not been broken? With respect to the first question, What evidence is there that Bishops have existed ever since the fourth century? I reply, the double evidence of History and the Church. Divide the last 1500 years into centuries; divide these centuries into years; these years into months; the months into days; the days into hours; and in every one of these centuries, years, months, days, and hours, HISTORY bears its evidence to the fact, that Bishops, (having under them Presbyters and Deacons) have existed in the Church of God. The Church also bears her testimony to this fact; (1.) because she has always expressed her belief in the existence of the Apostolic Church; and this Apostolic Church could not exist, without an Apostolic ministry; and this Apostolic ministry must have become extinct, unless there had always been Bishops to ordain others in the room of those who died—for the power of ordaining was not committed to Presbyters and Deacons: their powers terminate in themselves; they have no authority given them to transmit them to others. (2.) The Church bears her testimony to this fact, because she has always kept a record of the ordination of her Bishops. A record is one of the very highest kinds of evidence known to the Law. It is admitted, in all trials before a Court of Law in profane facts, touching our lives, property, rights, or character. This record, kept by the Church of her official acts, is evidence before a jury, and is universally admitted as evidence in all Courts of Law and Equity. It is, then, evidence of the very highest character, to prove any fact whatever; and is, therefore, the very best evidence to prove the fact of the existence of Bishops in the Christian Church, from the Apostles' days until now; and that these Bishops were received by the Church, each in his day, as having been lawfully elected, and lawfully ordained. The various Churches of Europe—of Russia, Poland, Portugal, Rome, France, Spain, England, &c.; of the East—of Constantinople, Alexandria, Syria, and Mesopotamia, all can show the regular successions of their Bishops, either immediately from the Apostles, or else through the Bishops of an Apostolic Church—as the Bishops of the Protestant Episcopal Church in the United States, can show their succession through the Bishops of the Apostolic Church of England. In these records, I have already given you four from Eusebius to the fourth century; and shall now give you the succession of the Bishops in the Protestant Episcopal Church in the United States, from the Bishops of the Church of England, from St. John the Apostle.

St. John ordained Polycarp Apostle or Bishop of the Church of Smyrna. He, in turn, ordained Irenæus Bishop of the Church of Lyons in France, (then called Gaul.) The succession, then, is as follows:

- ST. JOHN.
1. Polycarp, Bishop of Smyrna.
2. Irenæus, Bishop of Lyons.
3. Zaccarius.
4. Elias.
5. Faustinus.
6. Verus.
7. Julius.
8. Ptolemy.
9. Vocius.
10. Maximus.
11. Tetradus.
12. Verissimus.
13. Justus.
14. Albinus.
15. Martin.
16. Antiochus.
17. Hippidus.
18. Scitarius.
19. Eucherius, 1.
20. Patiens.
21. Lupinus.
22. Honorius.
23. Stephanus.
24. Vicentius.
25. Eucherius, 2.
26. Lippus.
27. Licotinus.
28. Sacerdos.
29. Nicetus.
30. Prætextus.
31. EPIPHANIUS, A. D. 389.
32. A. D. 596. AGOSTINUS, 95.
33. from consecrated by VIR-GILIUS, 24th Bishop of John.
34. Lawrence.
35. Mellitus.
36. Justus.
37. Honorius.
38. Adeodatus.
39. Theodore.
40. Brithwald.
41. Tatwine.
42. Nothelm.
43. Cuthbert.
44. Bregwin.
45. Lambert.
46. Ethelred, 1.
47. Walfoth.
48. Thegobert Fosgil.
49. Ceolnoth.
50. Ethelred, 2d.
51. Pilgrimage.
52. Atheln, or Adelm.
53. Wulfelm.
54. Odo Severus.
55. Dunstan.
56. Ethelwold.
57. Sircus.
58. Alricus, or Alfricus.
59. Elphege.
60. Living, or Leoning.
61. Agelmoth, or Ethelmoth.
62. Edsin, or Eilsin.
63. Robert Gemeticensis.
64. Sigfrand.
65. Lanfranc.
66. Anselm.
67. Rodolph.
68. William Corbell.
69. Theobald.
70. Thomas a Becket.
71. Richard.
72. Baldwin Fordensis.
73. Reginald Fitz-Joceline.
74. Hubert Walton.
75. Stephen Langton.
76. Richard Wethersfield.
77. Edmund.
78. Boniface.
79. Robert Fitz-Luce.
80. John Peckham.
81. Robert Winchelsea.
82. Walter Reynolds.
83. Simon Montagu.
84. John Stratford.
85. Thomas Bradwardine.
86. Simon Islip.
87. Simon Langham.
88. Wm. Wintlesey.
89. Simon Sudbury.
90. William Courtenay.
91. Thomas Arundel.
92. Henry Chicheley.
93. John Stafford.
94. John Kemp.
95. Thomas Bourchier.
96. John Morton.
97. Henry Dean.
98. William Wareham.
99. THOS. CHAMBERLAIN.
100. Reginald Pole.
101. Matthew Parker.
102. Edmund Grindall.
103. Dec.
104. John Whitgift.
105. Richard Bancroft.
106. George Abbott.
107. William Laud.
108. William Juxon.
109. Gilbert Sheldon.
110. William Sancroft.
111. John Tillotson.
112. Thomas Tenison.
113. William Wake.
114. John Potter.
115. Thomas Secker.
116. Thomas Herring.
117. Matthew Hutton.
118. Frederick Cornwallis.
119. John Moore.
120. Alex. V. Griswold.
121. Wm. R. Whittingham.
122. Wm. R. Whittingham.
123. Wm. R. Whittingham.
124. Wm. R. Whittingham.
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93. John Stafford.
94. John Kemp.
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96. John Morton.
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tical Succession, and other points connected with the Christian ministry. By giving them a careful perusal, I think you will be satisfied.

1. That there are three distinct orders in the Christian ministry, and that, therefore, Presbyters and Bishops are not the same order.

2. That the authority to ordain was committed to the first order in the Christian ministry; and, consequently, as neither Coke nor Wesley belonged to that order, they possessed no authority to ordain, and their ordinations would be invalid.

3. That there is an absolute necessity for a succession from the Apostles; and that such succession has always existed, and does now exist, in the Christian Church.

4. That no society has any foundation whatever for calling itself a Church of Christ; which does not possess a ministry thus Apostolically descended; and consequently, as the "Methodist Church" does not even pretend to have such a ministry, it is not a Church of Christ.

But, when one might suppose that the very last stone in the foundation of the "Methodist Church" had been removed, and that there was nothing left to support the crumbling fabric, all at once the Methodistists shift their ground, and tell us that Coke and his successors (the present Methodist "Bishops") were only Bishops in the sense of office! Thus Watson, in his life of Wesley, (page 248,) in trying to show how it happened that Coke ceased to be a Bishop when he returned to England, says:—"Dr. Coke was only an occasional visitant in America, and though in the sense of office he was a Bishop there, when he returned home, as here he had no such office, so he used no such title, and made no such pretension!"

To call this a silly excuse, would be using too weak a word.—When an English, a French, or a Spanish Bishop, visits this country, though he has no such office here, nevertheless he is a Bishop still, and uses his title of Bishop, and is addressed by the title of Bishop. And if a Bishop of the Protestant Episcopal Church visits England, though he has no such office there, nevertheless he is a Bishop still, and uses his title of Bishop, and is addressed by the title of Bishop. When Mar Yohanan, the Nestorian Bishop, lately "visited" this country, he had no such office here; still he did not cease to be a Bishop, but claimed to be one, and was addressed as a Bishop. It would, indeed, be a most singular thing, that a Bishop should cease to be a Bishop because he happened to travel into another nation. At this rate, he would be under the necessity of being ordained over again at the end of every journey he makes, before he could again be a Bishop!

I must confess, that this argument about "Bishops in the sense of office" is a most extraordinary one, and an greatly astonished that the Methodists would venture to use it. Nothing that I have seen so completely exposes the nakedness of the whole Methodist system, as this pretence of Bishops in the sense of office! As I do not remember, in the various conversations we have had, ever alluding to this point, I shall briefly consider it.

1. By declaring Coke and his successors to be only Bishops in the sense of office, it is acknowledging that they are not real Bishops!

2. There is no such officer as "a Bishop in the sense of office" known to the Christian Church; and it is directly contradictory to the Scriptures, which only speak of the officers of the Church of God as being really and truly such.

3. Neither Wesley nor Coke, when they were ordained Presbyters of the Church, had any such "office" conferred upon them: neither could Wesley confer it on Coke, because all the powers which Wesley, as a Presbyter possessed, Coke possessed likewise, in an equal degree, as I have before shown. If either Wesley or Coke undertook to perform the duties pertaining to the "office" of a Bishop, it was an act of usurpation—authority to perform Episcopal duties was never committed to either of them by those who alone could give it, namely, the Bishops of the Church.

It is evident, then, that this talk about "Bishops in the sense of office," is a mere pretence. Neither Coke nor Wesley were such officers; and, if they had been, there is not, as I have said, any such officer in the Church of God.

But, independently of this, the argument destroys itself by proving too much; because, if there can be "Bishops in the sense of office," without being real Bishops, then there can be Presbyters "in the sense of office" without being real Presbyters! and Deacons "in the sense of office" without being real Deacons! Whether this is not the situation of the "Methodist ministry" I leave you to judge. For there we find a body of men performing the various duties belonging to the office of Bishops, Elders, and Deacons, without being real Bishops, real Elders, or real Deacons; for no one, who is not really and truly a Bishop, can ordain real Elders and real Deacons; and thus we have a Society calling itself "a Church," with a visionary ministry—which is absurd.

But, in order to show more fully the absurdity of this argument, let us carry it a step further. If the officers of the Church may be such merely in the "sense of office," without being real officers, then the officers of the civil government may exercise the powers of their offices in the same manner, and we may have a President of the United States in the "sense of office" without being a real President; we may have Governors "in the sense of office" without being real Governors; and so we may have Judges, Sheriffs, Magistrates, &c., "in the sense of office," without being really Judges, Sheriffs, or Magistrates! and all these offices may be usurped by any one who is desirous of being a President, Governor, &c., "in the sense of office!"

Was there ever an argument like this before heard, or dreamed of, to prove a Society to be the Church of God, until the Methodists invented it? An argument which, carried out to its legitimate results, would make the Christian ministry a matter of moonshine, and reduce civil government to a state of anarchy!

And yet it is this argument, of there being "Bishops in the sense of office," without being real Bishops, by which it is attempted to uphold the "Methodist ministry!" And what is this but acknowledging, that "ministry" cannot be defended on the ground of Scripture, and consequently that it is unscriptural, and therefore invalid! What better proof can you need, my friend, than this, that the "Methodist Church," instead of being built upon a "rock," (St. Matt. xvi. 18.) is built upon the sand! Oh! that Wesley's warning voice had been heard, when he so pathetically intreated *Asbury*, for God's sake! for Christ's sake! for His sake! not to call himself a Bishop! Wesley clearly foresaw what would be the result of his doing so; he foresaw that a spurious Bishop (that is not "in the sense of office") would introduce a spurious ministry, and spurious sacraments; and that in consequence, an awful schism would be made in the Church of God! Oh! that this warning voice had been heeded!

But, there, some might say, (as many have said,) "What care we for the Church, or its ministry, or sacraments? We have 'got religion'; our happy feelings tell us our sins are forgiven; we are perfectly satisfied!" But, my friend, be not you like one of these! Remember our Lord's awful words:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!"

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you!"

And when are we "born of water and the Spirit" unless it be in the sacrament of Baptism? When do we, with the confession of the mouth, as well as the belief of the heart, (see Rom. x. 10) eat His flesh and drink His blood, unless in the sacrament of the Lord's Supper? Now recollect, that Christ gave His sacraments to His Church; that out of His Church there are no sacraments! that the Apostles alone received the commission to baptize, and to break the bread and to give the cup. Oh! that those, who talk about "their knowing that their sins are forgiven by their feelings," would remember their Saviour's awful words which I have just quoted, and recollect that there is no promise of salvation made to any man being out of the Church of God; and that so long as they are without baptism by a lawful minister, they are not members of the Church!

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We have been much amused at the pertinacity with which certain papers in the interest of the "Reform Association" have endeavoured to fasten a stigma upon the character of our excellent Governor General, from an alleged conspiracy between this exalted individual and Mr. Ogle R. Gowan, to overthrow the late Executive Council and substitute a "High-Tory" administration in its room! This disclosure, so valuable to the Reform Association, in the absence of real or tangible grievances, is founded upon an extract from a private letter of Mr. Gowan to a former partner in his printing establishment, in which, as the result of a conversation held with the Governor General, and as the effect of the advice which he felt it a duty to tender to His Excellency, he expressed his strong conviction that a great political change would ensue; involving the discomfiture of the late Executive, and the elevation of loyal and conservative men to power.

If all the silly things, either written or spoken, which pass between friends in the confidence of private intercourse, should according to this precedent, be disclosed to the public, society would be reduced to a state from which nothing could relieve it but the adoption of the quiet rules of the fraternity of Quakers. And so far this former partner of Mr. Gowan has not been culpably deficient in respect for the well-defined usages of social life, in making public, and employing for sinister purposes, what was so obviously intended under the seal of confidence. We do not say that the matter thus quoted, whether designed to be kept private or made public, is of the slightest weight or consequence in making out the case which the Reform Association design to wrest from it; in effect, on the contrary, will be a very general impression that the members of that body must be driven to the very last extremity, if, in seeking to bolster up a hollow and tottering cause, they have recourse to such miserable expedients as this.

It is generally well known that our kind-hearted Governor General, so far from checking a free expression of opinion from those who call upon him, has rather been desirous of encouraging it, for the purpose of eliciting fuller information on the real state of public feeling in the Province; and in the freedom of conversation which thus ensues, the parties addressing His Excellency would no doubt, often plainly state what they deem the evils of the existing condition of things, and feel themselves emboldened to propose a remedy. This was probably the case in the interview had by Mr. Gowan with the Governor General.

Mr. Gowan appears before His Excellency in the character of an influential public man,—states, as it was natural for him to do, his own dissatisfaction, and that of a large portion of the country, with the Executive Council,—draws perhaps a lively picture of their political offences,—and points to many a dark cloud upon the horizon, the harbinger of coming conflict and of general distress, if such evil counsellors be not removed. From an influential public character,—whether real or presumed,—it cannot be thought that such observations would fall unheeded; and it may have been quietly stated by the Governor General, that if Mr. Gowan would furnish him in detail with what he deemed the best plan for rectifying the ills of the land, he should give it his best consideration. A plan accordingly was handed in, some particulars of which are contained in the atrocious "disclosure," so very zealously commented upon in the papers connected with the Reform Association.

It is no fault, though it may sometimes prove a misfortune, of Mr. Gowan, if he be constitutionally a very sanguine man, or if, in this infirmity of human nature, he should have presumed upon His Excellency's prompt and entire acquiescence in the plan which he was permitted to propose. Moreover, the arrival of the Chief Justice in Kingston at this critical moment,—a gentleman whom Mr. Gowan had the good taste to include in his proposed administrative arrangements,—if it might not, under similar circumstances, affect men in general in the same way, might very naturally, upon an enthusiastic or sanguine temperament, have just the influence which has been described.

At all events, with all but the devotees of extreme romance, the Governor General must be pronounced harmless of the plot; unless it were particularly reasonable in this distinguished functionary, after having perused it and perhaps smiled over it, to have kept it from the public gaze, and not allowed it, with the aid of his quondam Councilors, to be canvassed as a grave conspiracy against the peace and privileges of Her Majesty's subjects in this Colony.

It is hard to say with what feelings we should contemplate the conduct of those who, out of such materials, attempt to create prejudice in the public mind against the Governor General; it shows, at all events, the poverty and the paucity of their reasons for the "antagonism" which they manifest towards him, when such shifts as these are resorted to for maintaining it.

Our respectable contemporary of the *Colonist* is hasty, as we conceive, in ascribing a late editorial article in the *Monarch*, in which certain objectionable expressions occur, to the Rector of Woodstock. If our recollections upon the subject are correct, the latter gentleman some months ago disclaimed all editorial connexion with the *Monarch*, and avowed explicitly that its management had passed into other hands. It is but fair, in such a case, to take him, or any other gentleman, at his word; and at all events, it needs no very acute penetration to discover in the article in question internal evidence that it proceeds from a very different hand.

Our readers will find, in another column, the excellent and elaborate Report of the Diocesan "Church Society," which we promised in our last. As it will shortly appear in pamphlet form, the Secretaries of the several District Branch Associations are particularly requested to transmit to us, without delay, a full and correct list of the subscribers to the funds of their Parochial Associations respectively, in order that they may be included in the Appendix to the general Report. They may be forwarded direct to this office, or, when more convenient, may be placed in the hands of Mr. Chapman at the Depository at Toronto.

It will be perceived, from an extract in a succeeding column, that the venerable Society for Promoting Christian Knowledge have, at the solicitation of the Lord Bishop of Toronto, made the munificent grant of £200 Sterling in aid of the funds for rebuilding the Church at London. We are also happy to observe that in obedience to the recent Circular of the Lord Bishop, several contributions from parishes within the Diocese have been made in the same behalf; and we trust that so laudable an example of Christian sympathy will very generally be followed.

We have to express our thanks for the kind consideration which has been evinced by so many of our reverend brethren in the payment of dues to this office made at the late Visitation, and which, in most cases, they have themselves been mainly instrumental in collecting. From a large number of our subscribers, however, nothing has as yet been received for the current year, while heavy arrears are, in many cases, still due upon preceding volumes. We shall feel greatly obliged by the transmission to us, not later than the 10th of July next, of all that our Agents, whether lay or clerical, may have in their new to obtain.

Our Subscribers in Nova Scotia, New Brunswick, and neighbouring Provinces are respectfully informed that the Rev. J. Shortt from this Diocese, who is now in Halifax, and will probably remain in that city till the end of July, has very obligingly consented to receive remittances in behalf of this Journal, as well as to receive and act upon any instructions connected with its interests which our readers, and our reverend brethren especially, in that quarter, may think proper

to communicate. He will be happy to receive and forward the names of any gentlemen, not as yet upon our list, who may desire to become subscribers to this Journal, and will promptly afford any information concerning the terms and mode of payment with which they may desire to be supplied. We beg to add that Mr. Shortt is fully empowered to make any arrangements conducive to the interests of the paper in those Provinces, which, with the advice of his clerical friends or correspondents in that quarter, he may consider it advisable to adopt.

The Stockholders of the Diocesan Press will perceive that the usual semi-annual installment of Five per cent is now called in, payable on the 10th July next, and that the annual Dividend has been declared at the former rate, payable at this office, on the 10th August next.

It is with feelings of no ordinary pain and grief, that we announce the sudden and afflictive death of a venerable friend and fellow-labourer in this Diocese, the Rev. GEORGE MORTIMER, M. A., Rector of Thornhill.

As this deeply lamented gentleman was proceeding, on Saturday afternoon last, from his residence to Toronto, his horse, when about half way through the village, took fright, and the reins breaking, the carriage was upset, and Mr. Mortimer was thrown violently against the stump of a tree. He received immediate assistance, and was carried into the house of a neighbour, Mr. Griffiths. Dr. Paget, his medical attendant, speedily arrived, and drove him home. On the way he spoke with cheerfulness, and hopes were entertained that the injury would not prove very serious; but soon after his arrival at his own house, he expressed his conviction that he had not long to survive,—an apprehension which was confirmed by his kind and afflicted medical friend. Having called his family round him, he addressed them in his own peculiarly affectionate and earnest manner, upon the solemn change he was soon to undergo, blessed them, and presently after sunk to his rest, so calmly and quietly, that they knew not of his departure until the mournful event was communicated by Dr. Paget. About two hours only had elapsed between the occurrence of the accident and his death.

The servant who had driven him, was thrown also with great violence against a heap of stones, and severely hurt; but he is now, we are happy to say recovering.

The well-known excellencies of Mr. Mortimer, in every Christian sphere and relation, render any extended remarks of our own unnecessary. He was all that the mind can conceive, in this imperfect state, of a gentle, consistent, and established Christian. With talents and acquirements of the highest order, a polished mind, and a benevolent heart, he was fitted to adorn any society; while the zealous and conscientious discharge of every pastoral duty to which his strength was equal, added to a large and systematic charity, endeared him, in a peculiar degree, to the flock who were so fortunate as to enjoy his ministrations.

In the Diocese at large, as a well-informed, pious, and influential clergyman, his loss will be severely felt;—a loss the more afflictive to many, from the very recent opportunity occurring at the late Visitation, where he attended apparently in unusual health, enjoying the benefits and gratification of his society. He has gone to his rest in a mature, though not old age; and in the words of a contemporary, "the chief consolation to the family and friends of this truly good man will be, that he died in the full assurance of entering into the perfect realization of the true believer's promised happiness."

Eccelesiastical Intelligence.

CANADA. LONDON, 14th June, 1844. The Churchwardens of St. Paul's Church London, beg gratefully to acknowledge the receipt of the following sums in aid of the Fund for rebuilding the Church:— Collection at St. Paul's Church per Rev. J. £ 1 0 0 " Brookville Church per Rev. E. Deane, 8 1 3 " Devonville " per Rev. A. Towley, 1 0 0 " Bytown " per Rev. S. Strong, 6 1 3 " Athersburg " per Rev. F. Mack, 2 15 0 Donation by Edm. Ritchie, Esq., Hamilton... 2 10 0

SECOND ANNUAL REPORT OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Presented at the Annual Meeting at Toronto, on Wednesday, June 28th, 1844. Within the last few years, a godly spirit of unity has sprung up in that "pure and reformed part of Christ's Holy Catholic Church," to which we, by God's Providence, belong. Ere then, however, the vast importance of union began to be appreciated; nor can it be doubted, that the agitated state of the moral and social world for some time past, together with daring attempts to exclude sound religion from national systems of education, spoke silently, though strongly, to thoughtful Churchmen, of national pride, and national ruin; and thus, through fear of the coming tempest, men began to draw near to one another, and to be of one mind and of one heart in their Father's house. But amid all these passing events, the Christian can look further, and read with the eye of faith, how this pure and reformed Church seems destined, in the counsels of God, to high, to plant the standard of the Cross, and preach the pure and simple truth of the Gospel throughout the earth. Purified and made meet in the hands of the Lord for so mighty a task, she is daily developing her strength and holiness, and plainly pointing out the true nature of her constitution.

In truth, a living principle of Christian fellowship has manifested itself. A kindly spirit, which points to primitive times, has gone abroad, and pervaded all classes.—High and low, rich and poor, begin to feel their equal privileges; and the Church herself, unshaken by the attacks of secret infidelity, or the cold and selfish individualism of dissent, rallies her children around her, and bids them be of good cheer in their great Head, and feel that they are members one of another.

Nor was it possible, that this blessed light upon the Mother Church, and that the children whom, under God, she hath sent forth to distant lands and fostered with parental care, should long remain uninfluenced by the same feelings of love. Witness the flourishing condition of our sister Branch in the United States, whose present prosperity affords ample matter for humble satisfaction; while the happy progress of Church principles in British America, clearly shows that the Lord of the harvest is indeed vouchsafing us also a rapid increase through the labours of His duly commissioned servants. Much, indeed, has been done: an earnest desire to promote "godly union and concord" is gradually gaining ground, and penetrating to the remotest missions of this extensive Diocese; whilst various other steps have been, and still are being taken for the advancement of true religion,—but it is in this Society, the annual report of whose proceedings is now presented for the second time, that we are especially called upon to rejoice, and hail it as the first fruits of Canadian Unity,—as having called into action those feelings of mutual brotherhood, which long lay dormant in the breasts of so many, and of having afforded a legitimate channel for the exercise of that charity which never faileth.

The following is a brief statement of the Society's Income and Expenditure, which, it should be remembered, does not include the income of the several District Branches. Balance of last year's account..... £ 279 4 11 Receipts of General Society for 1843-4 1790 16 7 Total..... £2076 1 6 Expenditure..... £1062 8 7½ Investment..... 927 10 0 Funds in hand..... 76 2 10½ £2076 1 6

It will be observed, that there has been some falling off in the income derived from subscriptions and donations during the past year. This was in part to be expected; amongst other causes it may be attributed to the late agricultural and commercial depression, from which so young a country as this is not but slowly and gradually emerge. Yet it is sincerely to be hoped, that in a short time the resources of the Society will reach the utmost amount anticipated at the formation of the Institution, and continue to steadily increase. It must be remembered, too, that the actual income of this Society gives but a faint idea of the amount of money contributed, and of the voluntary exertions of Churchmen for the purpose of promoting Christian knowledge, and

propagating the Gospel throughout the Province. In every part of the Diocese, active and self-denying exertions are being made to procure enlarged Church accommodation, and to provide for the increased comfort and usefulness of the ministers of the Gospel.

As during the first, so during the past year, much good has been effected by the Parent Society through the Depository, the medium of its Depository,—the sales at which are gradually but steadily increasing; in fact, their amount has been nearly doubled, since the first year; and we cannot doubt that, as the nature of the publications circulated by the Society, shall become better known in Christian land, are yet regardless of every religious duty, and live in all appearance, without God in the world.

Others there are, containing anxious and earnest appeals to all who, through ignorance or self-sufficiency, have been led astray by any of the various forms of false doctrine, heresy and schism, now unhappily so prevalent amongst us. Nor are there wanting solemn addresses for the use of the laity, which, in the hands of a true Christian land, are yet regardless of every religious duty, and live in all appearance, without God in the world.

Books and Tracts in the Depository amount to Tracts issued, £960 for the past year: There have been sold 720 Bibles, 700 Testaments, 1641 Prayer Books, Publications of this Society,— Bound..... 138 Tracts..... 3508 Society for Promoting Christian Knowledge, Bound books..... 1257 Tracts..... 14,074 Bristol Tracts..... 1473 Miscellaneous,—bound..... 1309 Tracts..... 2519 Total..... 27,419

New Publications. The Society has issued but two publications of its own during the past year:— 1. The Roman Catholic Church not the Mother Church of the Indians in the Western District. 2. Letter to a Methodist, by a presbyter of Maryland, in three Tracts.

Since the formation of the Society, the Central Board has steadily kept in view the important object of increasing the number of Missionaries in the Diocese. For this purpose, a fund of £2500 has been set apart, which will be the means of securing the stability of their Missionary operations, the proceeds of the last annual collection, amounting to £435 10s., have been invested in the British North American Fire and Life Assurance Company—the proceeds of which, together with the interest derived from £2000 temporarily loaned to the Diocesan Press, form the nucleus of a fund which will enable the Society for the future to enter into arrangements with their Missionaries, without the fear of that serious embarrassment, which would otherwise attend any falling off in the ordinary income of the Society.

By an embolism of the first year, a permanent annual sum of £100 was placed at the disposal of the Bishop, to be appropriated in such a manner as to his Lordship might seem judicious. His Lordship determined to use the sum of £30 in the purchase of a Travelling Missionary, and they have good reason to hope that one will be sent them in the autumn. They have also established a Depository in Picton, and have contributed towards the maintenance of a Parochial School in the third ward of the same town, and have the intention of establishing a school in each of the other wards as soon as the funds will permit.

The Gore and Wellington Districts Branch have complied with the stipulation of the Lord Bishop, viz. of furnishing three-fourths of the income of the Missionary, in consequence of which the Rev. J. Mockridge has been employed to labour in the unsupplied parts of that extensive tract of country.

The remainder of the sum thus appropriated remains in the Treasurer's hands to the Society's account. In connexion with these operations of the Society it should be mentioned, that Mr. Francis Wilson has been engaged for about two years, as Catechist and Interpreter, amongst the Indians in the Western District, in the exercise of which useful and important office, the Society has been assured of his faithfulness and diligence. Mr. Wilson had formerly been employed at Manitoulin, by the Society for the converting and civilizing the Indians, among the Six Nations in the Western District, and the Rev. A. O'Meara, the Missionary of that place, had acquired a sufficient knowledge of the Indian language to enable him to dispense with an Interpreter, his services were transferred to his present sphere of duty.

Nor has the anxiety thus evinced to increase the number of Missionaries, prevented the Central Board from exercising a watchful care over other matters connected with, and conducive to, the well-being of the Society.

A special general meeting was held at the Society's House on 21st September, for the purpose of publishing the names of those who have been appointed to the reserved lands, which have been set apart in Upper Canada for the support of religion, and the necessity of making an immediate application to the Government in respect to that portion of the said property, which is assigned by law to the support of the United Church of England and Ireland. At this meeting it was resolved,—

That, in the opinion of this Society, the best means of making the endowment productive, will be to transfer the reserved lands themselves to the several religious communities, who are to be assisted in the support of their ministers, making such provisions, in any Legislative act for that purpose, as shall upon consideration, seem necessary for the better management of the lands, and for the protection of the public interest. A Petition to Her Majesty, the Imperial Parliament, and the Legislature of this Province, was adopted, intreating them to concur in whatever measures may be necessary for preserving, as a permanent endowment for the Church, such portions of the reserved lands as the Legislature may think fit to reserve for the support of the said Reserves, which have been assigned to the Church by the Imperial Statute 3 & 4 Vic. cap. 78, which Petition has been very generally signed, and remains with the Central Board to be used in whatever way may be deemed most expedient.

During the last Session, the Legislature passed an act of Incorporation to the Church Societies of the Dioceses of Quebec and Toronto, which act has been reserved for Her Majesty's assent. Neither must

Communication.

ON PRIVATE JUDGMENT.

D.—I think you concluded our last conversation by observing that you held to the rights of private judgment in the Church of England; and I have been since thinking how that could be, seeing that you are tied to forms, from which you cannot vary.

C.—If that was your conclusion you must have misunderstood me, I merely embraced the opportunity which your own argument presented to show you from the immense numbers that adhere to the Church of England, that their private judgments lead them to the preference which they have given her. After the choice is once made, private judgment, in all cases, with regard to any society, be it the Church or any sect, whether religious, civil, political, literary, commercial, or scientific, must be subject to the collective judgment of the society of which one becomes a member.

There was a gentleman of Shropshire, Edward Burton of Longnor, who was strongly attached to the reformed doctrine. He had often been compelled to hide himself for fear of being called to account for his religion, the exercise of which he had privately continued at his own house throughout these dangerous times. He was an aged man, but his feelings were alive to the miseries of his country, and the afflictions of the Church. The reports of the queen's illness had reached his residence near Shrewsbury, when one morning the church-bells of St. Chad's were heard to ring merrily, and he thought it possible these sounds might announce the accession of Elizabeth to the throne. His son undertook to go to learn the news; and, as the road by which he would return passed in front of the house on the opposite side of the river, to reach the bridge below, it was agreed that, if the surmise should prove true, he would take his handkerchief as he passed, to signify it to his father. The old man watched for his return, and saw the signal; it told of restored peace and liberty, not to himself only, but to his country and his religion, and he went to his house, breathed his *nunc dimittis*, and laid him down and died. They buried him in his garden, because it was not yet lawful to bury a heretic in a churchyard; and his epitaph, preserved by his descendants, relates the incident, and why he was like his Saviour in his place of sepulture.

CHARLES I. AND THE COVENANTER. (From Napier's 'Life and Times of Montreal.') The political clergymen of the Covenant were alternately tools and tyrants amongst the higher class of society, and gloried in nothing so much as an opportunity of insulting the sovereign in his face.

THE GARNER. PROSPERITY OF THE WICKED. We err when we grieve at wicked men's impunity and prosperity, because their estate being rightly discerned, they neither prosper nor go unpunished. It is proper, a paradox, it is truth, that no wicked man's estate is prosperous, fortunate, or happy.

THE CHURCH IN THE WORLD. The world is as an hop-yard, the Church as the hops; kingdoms, states and commonwealths, as the poles; and as the owner of the hop-yard preserveth the poles and stakes carefully, so God preserveth all states and societies of men that they may be support to his Church.

FOR SALE. A VERY VALUABLE FARM, OF TWO HUNDRED AND TWENTY-FIVE ACRES, ABOUT NINETY ACRES CLEAR, WITHIN A MILE OF PORT HOPE, ON THE LAKE SHORE.

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it is more likely that he was under the persuasion of another.

In the Church, our Creeds, our Articles of Religion, our Liturgy and Rubrics, are published. Nothing can be more open than they are. Any one may know them before he joins. There is nothing new or unexpected to be learned afterwards.

D.—Take your word for it, and all in your Church is good, and all in ours is bad; but let me ask, on what authority did you leave the Church of Rome, except that of private judgment? Then it favoured you, and it was everything. To assert it then was your deliverance from the tyranny of the Pope; to deny it now, you think is your safety from dissenters. You condemn us for doing what your own Church did at the Reformation.

C.—It is very easy to ask questions and to start objections. It would be but fair that you should have answered some of those which you have already heard, before we entered on a new subject. But if you are willing to pass over what you have heard without reply, I can have no objection to your decisions. To your objections I may attempt some reply at another time, if you will favour me with a hearing.

D.—That I will, please God to spare me and to give me opportunity.

S. D.

ANECDOTE OF ELIZABETH'S ACCESSION.

(From Massinger's History of the English Reformation.)

There was a gentleman of Shropshire, Edward Burton of Longnor, who was strongly attached to the reformed doctrine. He had often been compelled to hide himself for fear of being called to account for his religion, the exercise of which he had privately continued at his own house throughout these dangerous times. He was an aged man, but his feelings were alive to the miseries of his country, and the afflictions of the Church. The reports of the queen's illness had reached his residence near Shrewsbury, when one morning the church-bells of St. Chad's were heard to ring merrily, and he thought it possible these sounds might announce the accession of Elizabeth to the throne. His son undertook to go to learn the news; and, as the road by which he would return passed in front of the house on the opposite side of the river, to reach the bridge below, it was agreed that, if the surmise should prove true, he would take his handkerchief as he passed, to signify it to his father. The old man watched for his return, and saw the signal; it told of restored peace and liberty, not to himself only, but to his country and his religion, and he went to his house, breathed his *nunc dimittis*, and laid him down and died. They buried him in his garden, because it was not yet lawful to bury a heretic in a churchyard; and his epitaph, preserved by his descendants, relates the incident, and why he was like his Saviour in his place of sepulture.

PRACTICAL VIEW OF THE TRINITY.

Contemplate the several persons of the Holy Trinity, with whom you ought to be in fellowship, and see if you can trace their likeness within you. Compare your lives with the Saviour's life on earth; his meek and humble demeanor; his unvaried benevolence; his patient endurance; his heavenly resignation. Behold the cheerful and unaffected piety with which he greeted the socialities of life, while he failed not to rebuke its vices. Listen to that proclamation of him, which shall pour balm into the wounded soul, till time shall be no more: "A bruised reed shall he not break, and the smoking flax shall he not quench." Then let conscience do its work within yourselves; and if it tell you of pride, spiritual or temporal, of narrow-minded sectarian intolerance, of murmuring, of a gloomy censorious form of religion, elevating itself above the charities of life, judging without candour, and condemning without sympathy,—will ye say, that such have fellowship with the Son? Survey again the works of the FATHER, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Ponder how our coldness and indifference to others' wants, and above all their spiritual wants; how our chaining down our sympathies to those who, as we are pleased to phrase it, "have some claim upon us"—can be reckoned evidence of fellowship with the Father? Lastly, imagine the HOLY SPIRIT, animating, guiding, sanctifying the whole Church of Christ from the beginning, to the end of time, and say how do we evidence communion with him, if we cannot raise ourselves above the petty controversies of our passing day, and feed, in the communion of the saints, on those Catholic verities, which have sustained Patriarchs and Prophets, Apostles and Martyrs, through this life to a better; and even yet are the common nourishment of the church triumphant and the church militant on earth.—Rev. George Trevor.

THE CHURCH SERVICE.

What is the object of the common prayer book? It is the most comprehensive expression conceivable of the wants and desires of the renewed soul. Filled with the most profound views of the weakness and helplessness of man, it raises the mind to the most sublime conceptions of the majesty and goodness of God. It breathes the very atmosphere of heaven. The fire upon its altars burns with the pure and uncrested brightness of that eternal sanctuary from whence it has descended. Its prayers are composed of the supplications of the primitive saints, the cries of martyrs, and the inspirations of the Spirit of God. Its anthems are the hymns of angels, and the songs of the redeemed in heaven. It unites and identifies us with all the piety, and humility, and contrition of all ages and generations. It associates our charity with all the sin and ignorance, the misery and wretchedness, of the universal Church. It expands our affections till they have embraced the whole family of mankind; and yet with a tenderness so discriminating, that every degree and variety of want and sorrow, shall have its due share in our pity and our prayers. Is any decided and gone astray? Has any fallen into the snares of the devil, or the sins and pollutions of the world? Has the hand of the Almighty been laid upon our brother's house? Is it the widow, the fatherless, the desolate, or the oppressed? For each and all we have some holy and charitable aspiration that He whose mercy is over all his works, would guide, console, and succour them.

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a strange misconception of the whole scheme of Christianity. The utmost good to be expected from the principle of fear, is that it may induce a state of mind in which better principles may take effect. It may bring the sinner to hesitate between self-delusion here with heaven in reversion, and gratification here with future sufferings. In this state of ambiguity, the mind deliberates: while the mind deliberates, appetite and passion intermit: while they intermit, conscience and reason engage. Conscience conceives the idea of the moral good: reason contemplates the new and lovely image with delight; she becomes the willing pupil of religion; she learns to discern in each created thing the print of sovereign goodness, and in the attributes of God desires its just and perfect form. New views and new desires occupy the soul. Virtue is understood to be the resemblance of God: his resemblance is coveted, as the highest attainment: heaven is desired, as the condition of those who resemble him; and the intoxicating cup of pleasure is refused,—not that the mortal palate might find it sweet, but because vice presents it. When the habit of the mind is formed to these views and these sentiments, then, and not before, the Christian character, in the judgment of St. Paul, is perfect; and the perfective quality of this disposition of the mind lies principally in this circumstance, that it is a disinterested love of virtue and religion as the chief object. The disposition is not the less valuable nor the less good, when it is once formed, because it is the last stage of a gradual progress of the mind which may too often perhaps begin in nothing better than a sense of guilt and a fear of punishment. The sweetness of the ripened fruit is not the less delicious for the austerity of its earlier state: nor is this Christian righteousness to be despised, if, amid the various temptations of the world, a sense of the danger, as well as the turpitude of a life of sin, should be necessary not only to its beginning but to its permanency. The whole of our present life is but the childhood of our existence; and children are not to be trained to the wisdom and virtues of men without more or less of a compulsive discipline; at the same time that perfection must be confessed to consist in that pure love of God and his law which casteth out fear.—Bishop Horsley.

DAILY STEAM CONVEYANCE, (SUNDAYS EXCEPTED,) BETWEEN TORONTO AND KINGSTON, CALLING AT THE INTERMEDIATE PORTS, VIZ.: WINDSOR, DARLINGTON, BOND HEAD, PORT HOPE, AND COBURG, weather permitting.

THE ROYAL MAIL STEAM PACKETS SOVEREIGN..... CAPT. ELSLEY, CITY OF TORONTO..... CAPT. T. DICK, PRINCESS ROYAL..... CAPT. COLLEGE, SAIL AS UNDER.

From Toronto to Kingston: SOVEREIGN, Every Monday and Thursday, at Noon. CITY OF TORONTO, Every Tuesday and Friday, at Noon. PRINCESS ROYAL, Every Wednesday and Saturday, at Noon.

From Kingston to Toronto: PRINCESS ROYAL, Every Monday and Thursday Evenings, at Eight o'clock. SOVEREIGN, Every Tuesday and Friday Evenings, at Eight o'clock. CITY OF TORONTO, Every Wednesday and Saturday Evenings, at Eight o'clock.

Steamers arrive daily at Toronto from Hamilton and Niagara, in time for the above Boats to Kingston. Passengers are particularly requested to look after their personal baggage, as the Proprietors will not be accountable for any article whatever, unless Entered and Signed for, as received by them or their Agents.

Royal Mail Packet Office, Front Street, } 359 Toronto, 16th May, 1844.

STEAMER TO OSWEGO. THE STEAMER ADMIRAL WILL LEAVE HAMILTON FOR OSWEGO, every Tuesday and Saturday, at 2 o'clock, P.M.

WILL LEAVE TORONTO FOR OSWEGO, every Tuesday, at 10 P.M., and every Saturday, at 7 P.M.

WILL LEAVE PORT HOPE AND COBURG FOR OSWEGO, touching at WILLOWTON, (weather permitting) early every Wednesday morning.

WILL LEAVE OSWEGO FOR TORONTO AND HAMILTON, every Monday, at 4 P.M.

WILL LEAVE OSWEGO FOR COBURG, PORT HOPE, TORONTO AND HAMILTON, every Thursday, at 6 P.M.

WILL LEAVE TORONTO FOR HAMILTON, every Tuesday and Saturday, at 8 A.M.

DAILY LINE OF STEAMERS TO ROCHESTER. THE STEAMER AMERICA, CAPT. TWOHY,

WILL LEAVE TORONTO FOR ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports (weather permitting) every Tuesday, Thursday and Saturday morning, at Eleven o'clock, and will leave ROCHESTER for TORONTO, every Monday, Wednesday and Friday, at eight o'clock, A.M.

Toronto, 1844. 355

THE STEAMER GORE, CAPT. KERR,

WILL LEAVE TORONTO FOR ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave ROCHESTER for Toronto direct, every Tuesday, Thursday and Saturday, at half-past Two o'clock, P.M.

Toronto, March 16th, 1844. 349

THE STEAMER ECLIPSE, CAPT. JOHN GORDON,

WILL LEAVE HAMILTON FOR TORONTO, at 7 o'clock, A.M., and leave TORONTO FOR HAMILTON, at 3 o'clock, P.M.

Toronto, April 11th, 1844. 349

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA.

WILL LEAVE KINGSTON FOR MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL FOR KINGSTON, calling at all the intermediate Ports, as follows, viz:

DOWNWARDS: THE CHARLOTTE Leaves Kingston every Monday, at 2 o'clock, P.M.

French Creek " 5 " " " Prescott " Tuesday, 1 " A.M.

Ogdensburgh " 1 1/2 " " " St. Regis " 1 1/2 " " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock.

THE BYTOWN Leaves Kingston every Wednesday, at 2 o'clock, P.M.

Gananoque " 5 " " " Prescott " Thursday, 1 " A.M.

Ogdensburgh " 1 1/2 " " " " St. Regis " 1 1/2 " " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock.

THE CALEDONIA Leaves Kingston every Friday, at 2 o'clock, P.M.

Gananoque " 5 " " " Prescott " Saturday, 1 " A.M.

Ogdensburgh " 1 1/2 " " " " St. Regis " 1 1/2 " " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock.

UPWARDS: THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P.M.

Carillon " Thursday, 4 " A.M.

Grenville " 7 " " " Bytown " Friday, 8 " A.M.

Kemptville " 2 " P.M.