

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JUNE 1, 1854.

[No. 44]

Vol. XVII.]

Poetry.

"FROM SUDDEN DEATH, GOOD LORD,
DELIVER US."
Not in the crowded street,
Amid the strife of busy tongues, and noise of
busy feet,
Let the Death-angel summon me;
The fluttering pinions of my soul would beat,
Against the worldly-loud air so very wercally!
How could she upward bear her vital breath
Thro' such an atmosphere? From sudden
death,
Good Lord, deliver us!

Not when love's faint, last word,
Which sad survivors long to hear, must be
unsaid, unheard,
Let me be found by Death. Ah, might one
choose,
An end of greater pain would be preferred,
That, for dear friends, the parting pang some
bitterness might lose,
By having long expressed by dying breath
To comfort them: From lonely, sudden
death,
Good Lord, deliver us!

Not when my soul hath strayed
In wilful blindness from the vows which it to
These hath made,
Jesus, my Saviour, let Thy coming be!
But, when my every sin and grief I've laid,
Low at the foot of Thy dear Cross,—My
Master, summon me,
And let me answer Thee in humble faith;
Only from unprepared and sudden death,
Good Lord, deliver us!

Not when the startled cries
Of mourners suffering from the shock must o'er
my clay arise,
Let stern Death seize me in his cold embrace
Ah, Holy Master, in whatever guise
Thy mandate comes, give me, I pray, some
little warning space!
When'er Thou wilt, Lord, I would yield
my breath,
But if it may be so, from sudden death,
Good Lord, deliver us!

And, Jesus, comfort those
Who are suffering from the fearful weight of
quick bereavement's blows:
Thou only—Who hast made the feeling soul
To shrink in terror from such stunning woes,—
The anguish of a life-long grief has power to
control
Our sympathy the warm prayer uttereth,—
From the keen sorrow caused by sudden
death,
Good Lord, deliver them!

would have it, however, the little Reptile
onlie fell among his Curls; which see
took me as 'twere at a could not help
hastily, and our reading, "your Pardon."
"Twas worth a world to see his start!
"What?" cries he, looking up, "are
there indeed Hamadryads?" and would
have galled a little, but I bade him
hold down his Head, while that with
a Twig I switched off the Caterpillar. Nei-
ther could forbear laughing; and then he
sued me to step down, but I was minded
to abide where I was. Howbeit, after a
Minutes Pause, he said, in a grave, kind
Tone, "Come, little Wife," and taking
mine arm steady in his Hand, I lost my
Balance and was faine to come down thro'
her or no. We walked for some Time
juxta Fluvium; and he talked not hadie
his Travels, inasmuch as I founde
there was really more in him than one
would think.

Since the little Wisdom I have Capaci-
ty to acquire, so oft gives me the Head-
ache to Distraction, I marvel not at Jupiter's
Payn in his Head, when the Goddess
of Wisdom sprang therefrom full grown.

"Nothing can be wise that is
not practical," returned Father, "and I
teach my Children Philosophie to fit them
for living in the World, not above it. One
may spend a Life in dreaming over Plato,
and yet go out of it without leaving the
World a whit the better for our having
made Part of it." 'Tis to little purpose
we study, if it onlie makes us look for
Perfections in others which they may in
vain seek for in ourselves. It is not even
necessary or good for us to live entirely
with congenial Spirits."

Ecclesiastical Intelligence.

ENGLAND.

[The following items are from the *London Guardian*.—ED. CURRICH.]

The *Exeter Gazette* says that Mr. Thomas Davies, a Dissenting preacher, who has been connected with the "Independent" body in Crediton, has seceded from that denomination, and united himself to the Established Church, and was on Friday last publicly baptised by the Rev. Mr. Smith, the vicar.

The daily papers state, but we suspect it to be merely conjecture, that the Metropolitan Bishopric of Sydney is to be offered to Bishop Selwyn, whose arrival is daily expected in England, and in the event of his acceptance, to be succeeded by Archbishop G. Hatfield, or Archbishop C. J. Abraham, formerly of Eton College; and in either case we believe that it is probable that some appointment will be made to the newly-created see of Christ Church, Lyttelton, in the course of the present year. If the see of Sydney will be offered either to Dr. Tyrrel, Bishop of Newcastle, South Australia, or to Dr. W. Short, Bishop of Adelaide, who is at present in England.

A Manchester correspondent, "to correct the erroneous impression that may be formed by a Londoner of part of the letter of the Bishop of London," requests us to certify (enclosing his name) that it has always been the custom for the chorister of the old Church (now the Cathedral of Manchester, to sing during the service in various parts of the country. The custom in various parts of the country. The writer of this paragraph witnessed the custom for the first time at a chapel attached to a union workhouse. We are likewise informed that the usage has been from time immemorial observed by the charity school at their annual gathering in the Cathedral of St. Paul's, and has no doubt been handed down to the present time from the beginning of the last century. Among the clergymen who always observed it may be cited the late respected Vicar of St. Giles's, the Rev. Edw. Tyler, certainly no favorer of "novelties."

The Rev. F. E. Wortman, Rector of Staple Fitzpaine, near Taunton, writes: "One of our correspondents has already shown that the practice is an old one in some other counties, and it certainly is so in Somersetshire. As one of those who follow this custom, I can only say that I have to do so from my parishioners, on becoming rector of this place, as long ago as 1840. Speaking of ceremonial observances generally, (whether it be bowing at the name of the Holy Trinity, or at the name of Jesus, or on entering the Church, or any such like edifying and decent custom), I believe there is perfect truth in the remark once made to me by a friend, that there is scarcely one such observance, said to be introduced by the High Church party within the last few years, which may not be found to have existed beyond the memory of man, in one or other of our country parishes."

"T. M. N." writes from Newcastle, complaining of the too frequent practice of the Bishop of Durham inconsiderately requiring candidates for holy orders to repair to London for examination and ordination:

"Now, it is notorious that few offering themselves for the ministry are able, without extreme inconvenience and hard saving, to bear an expense so heavy and so unnecessary, as a return to London, generally necessary after a college routine, even to those well off, but especially to the poor man. A curate who had been thus victimized, lately informed me that his ordination as Deacon cost him nearly £15, and that he was obliged to travel to the far North, and he greatly fears that a similar sum will be required from his hard-earned salary when he is compelled to offer himself for priest's orders."

A Churchman sends us, from the *Staffordshire Advertiser*, a short account of the way in which the earlier part of the Fast-day was observed in the town of Walsall:

"For the second time in Walsall, clergymen and Dissenting ministers met and convened together a religious service. At seven o'clock in the morning; the upper and lower room at the Blue-Coat School was thronged with devout worshippers, Churchmen, Methodists, Independents, Baptists, uniting under the combined direction of ministers of each denomination to implore God's interposition in the affairs of the nation at this momentous period. Shortly after the day of humiliation was determined upon, a suggestion, emanating from the Dissenting ministers, was made to the vicar, the Rev. J. H. Sharwood, who said that a devotional meeting was to be conducted jointly by the Rev. J. H. Sharwood, the Rev. Dr. Gordon (Independent), the Rev. R. P. Macmaster (Baptist), and the Rev. J. Parkes (Wesleyan). So great a throng of persons came to the school that it was found necessary to divide the meeting into two, with two ministers to each, and then there was barely room."

Our correspondent remarks that the meeting having been divided into two, on account of the number of persons collected together, it will be observed that many of the Church people present must thus unavoidably have been placed for the time under the pastoral care of some one or some of the Dissenting teachers at whose request

this meeting was held. Walsall swarms with Dissenters. There are three churches, and six Protestant meeting houses, besides a large one for the Romanists. Is it any wonder that Dissent throve?

The foundation-stone of a new Church at parish of Stapleton, in the County of York, was laid on the 27th ult. by the Rev. J. H. M. Luxmore, Bishop of Exeter. The building, which is to be dedicated to St. Andrew, is to be a large and commodious edifice, and is to be erected on a site which is to be purchased by the Rev. J. H. M. Luxmore, who is to be the patron of the Church. The Rev. J. H. M. Luxmore, who is to be the patron of the Church, is to be the patron of the Church. The Rev. J. H. M. Luxmore, who is to be the patron of the Church, is to be the patron of the Church.

UNITED STATES.

FLORIDA.—The *Spirit of Missions* for May has a highly interesting report from the Rev. H. E. Whipple, of St. Augustine, from which we are glad to make the following extracts:

I have preached at Tallahassee, Monticello, Madison, Jacksonville, A. Dupont's, or Tomokarod, Col. W. J. Bailey's, and at Palatka; at this place a Church was organized on the 12th of December, 1853.

Missionary Field.—St. Augustine has been the stronghold of Romanism for more than three centuries. Its little band of Protestants are in the midst of watchful, vigilant, and unrelenting warfare. Isolated from Christian fellowship, deprived of Church books, often without a pastor or guide, and subject to every species of controversial warfare, they need your sympathy, your prayers, and your generous aid.

Invalids.—The North, the East, and West send to St. Augustine their dying children, asking for a habited soldier to give them health. There is no faith in that unstable state of mind which is the ready soil for every error. They need the calm, steady, unflinching teaching of the Church to prepare for eternity. The Church of Rome, which withholds the Bible from every people, which holds the Bible from every people, demand all energies and all efforts, at once assails and tampers with the faith of the dying invalid. I trust that your Missionary has been able to do some good in soothing the dying bed, in pointing strangers to the sinners' Savour, and in making them hope under God that some who came here thoughtless, unbelieving, holding dangerous and soul-perilous errors, have led to live as devoted servants and disciples of CHRIST.

Slaves.—The slave has a deep interest in Missionary labour. He is naturally religious, and the plain, practical teaching of our Church is well calculated to give him peace and joy. To them the Missionary is always a welcome guest. It reminds you that "the common people heard Him gladly." "Is you well?" "Me glad to see you." "Is you gwine to preach?" "We is trying for de kingdom of Heben." They need simple, plain, and straightforward teaching. They need simple, plain, and straightforward teaching. They need simple, plain, and straightforward teaching.

Our obituary announces the death of the Very Rev. Charles Scott Luxmore, M.A., Dean of St. Asaph, which has taken place at Cradley. The Morning Post says:—

The late Dean was the son of the Right Rev. Dr. Luxmore, Bishop successively of Hereford and St. Asaph, from which prelacy he received a large amount of ecclesiastical patronage. In addition to the deanery, worth about £1,200 a-year, the rev. gentleman was rector of Cradley, worth £1,000 a-year, to which he was presented in 1816; in the same year he was presented to which he was presented in 1819; Chancellor of St. Asaph Cathedral, and Prebendary of Hereford. His brother, the Rev. J. H. M. Luxmore, holds a large share of the patronage the bishop had bestowed, being a Canon Residentiary of St. Asaph, and vicar of Moreton, in the aggregate worth considerably more than £2,000 a-year. The late dean's death renders vacant a seat in the Convocation of the province of Canterbury. The deanery is the gift of the Right Rev. Dr. Thomas Vowler Short, who now holds the bishopric of St. Asaph. The deanery is in conjunction with the bishopric, but some ecclesiastical patronage at his disposal, but not so much as the head of any other chapter."

The Rev. Walter Kear Hamilton was on the 15th elected Bishop of Salisbury by a special chapter, in obedience to Her Majesty's *compte d'eire*.

COLONIAL.

THE DUTY OF THE MEMBERS OF THE CHURCH OF ENGLAND RESPECTING THE CLERGY RESERVES:

An Address delivered in St. Peter's Church, Springfield, Jan. 10, 1846, by the Rev. H. C. Cooper, B.A., Rector of Christ Church, Minnie.

Although the subject which I am about to take up may withdraw me a little aside from the usual track of a Church Society address, yet what concerns the church at large concerns us, as a part of it; and my hope and prayer has been, that, in speaking of what affects the church, however deeply I may feel, I shall be enabled to speak with charity and with truth.

We have met to exhibit our unity of church feeling,—to confirm and build each other up in attachment to our church principles,—and to show how needful it is that we should strengthen the hands of the church by our gifts and contributions. This is right; but it is, also, needful that we should strengthen the hands of the church by preserving what she already possesses. The one thing is allied to the other—the one duty involves the other. How are churchmen doing their duty, even though they give to the church with one hand while they help to depopulate her with the other? How are they doing their duty, if they look coldly on, and see the plunderer doing his work upon her without stretching out a hand to stay the crime?

And now, without further preface or hesitation, I take up the question of the Church Reserves of this province.

Oh! but, perhaps, our opponents will say—"Your way is to be a religious meeting—a Church Society anniversary—"you are making a political agitation—this is a matter for the "hustings, not for a church."

Now, this is but one of their usual artifices—"a weak invention of the enemy." They would tie us hand and foot and tongue, with the plausible, but deceptive, cry of religious peacefulness; they say, "you, as good christians, should not stir up strife and agitation,—you should be submissive—unresting—peaceable, while we plunder you at our leisure."

They, forsooth, are to seize every opportunity of pushing on their schemes—they are to take every occasion of denouncing the church, and of stirring up hostility and hatred against her—they may hound on the revolutionist and republican against her sacred possessions, and yet see are to sit still—our hands behind us and our mouths shut!! No, let them call what I am doing political agitation if they will. If the cause and interests of religion have become implicated with the politics of the country, it is their fault, not ours; and we will not be deterred from our duty by any such shallow artifice.

It is they—the demagogues of a faction—who have dragged religion upon the platform of debasing political strife, and we must rescue her from the hands which would fain divide her, and sacrifice her to their ungodly passions. We are driven to agitate in self-defence; in this we may take a lesson from our foes, and if we are to win, we must beat them with their own weapons. Agitate, ye do agitate—and I trust that my example will be followed by every man among you who knows his duty to his church, his country, and his God. I trust that my will speak to man, and neighbour will inform and teach his neighbour, till but one christian feeling, and but one christian determination shall pervade the whole length and breadth of the church—viz., that such a piece of injustice as the secularization of her Reserves shall not be perpetrated white, by any lawful means, it can be prevented.

To agitate in a righteous cause is an honour, not a reproach; it is a course, of which no man need be ashamed; I, for one, am not.

Are we told that it is our duty, as christians, to be submissive? We will be so, when there is no other christian alternative; when the evil shall have been done, then we shall deem it our duty to submit, rather than stir up strife and violence. But is it a christian duty to take no steps to meet and avert a vast approaching misfortune—to take no precautions against the gathering cloud—to seek no arms when foes are marshalling their strength against us, with every demonstration of evil intentions? No! This were base cowardice—a contemptible lethargy, arguing utter ignorance of our duty, or indifference to the sacred interests entrusted to us. I repeat, let us seize every legal method which the constitution of our country places within our reach, for the preservation of our church endowments.

I have called the Reserves—"the Church Reserves;" and this, advisedly, and with a purpose. They are often designated the "Clergy Reserves;" and under this title people are led indirectly and unintentionally, perhaps, to suppose that the clergy are the chief persons interested in their preservation, and that the evils of their loss will fall only, or mainly, upon them. But this is a mistaken inference. A mere name often has weight; therefore I call them *Church Reserves*, not *Clergy Reserves*—because there is not one lay member of the church but as deeply interested in their safety as the clergy.

Upon whom does the burden fall,—or rather, I should say, upon whom does the duty devolve,—(for it should not be deemed a burden) of supporting the clergy and the ministrations of religion? Upon the members of the church at large. During the infancy of our colonial church the duty is voluntarily and nobly performed by our fellow-churchmen at home—but by one class or other it has to be done—by churchmen here, or by churchmen in England; but their help is only for a time, and only while our infant and struggling state gives us a claim upon their christian beneficence. But, as it is even in part now, eventually the church in Canada must be wholly sustained by yourselves. Think you that one integral order of the church—the clergy—can be attacked or injured, and the whole church not suffer with it. The Reserves are yours. They belong to the whole church. They are your patrimony, and if taken away, you are robbed of your birth-right and inheritance. The thing is obvious. The Reserves, or the fund accruing from them—diverted from the sacred uses of the church, you have at once to supply the deficiency. Perhaps some could do their share of this, but most could not; I speak of the church as a whole—of its members as a body, without referring to what some wealthy individuals or congregations might do. But in whatever degree the church is now assisted and sustained by those Reserves, in the same exact degree will you be compelled to make up the deficiency of their loss from your own private purse and property. A clergyman, or incumbent, has but a temporary and life interest in glebes or church reserve funds; but a parish or congregation has a perpetual interest in them; it is from the parish and its property that not only the present incumbent, but future incumbents, must derive their stipends, wholly or in part. And in suffering those reserve funds to be alienated, it will be upon the parishes and congregations—upon the church, as a whole—upon the laity most especially—that the evil will eventually fall.

WESTERN NEW YORK.—Mr. Ashford Munson, of Utica, for many years President of the Canada Bank, and lately deceased, left in his will a bequest of \$15,000 to Grace Church of that city, on condition that the parish raise as much more within two years, as may be necessary to carry out the purpose specified. Of the sum bequeathed, \$10,000 is for purchasing a lot and building a church at home near the city, and \$5,000 is for the erection of a Sunday school building, \$500 for a Sunday school library; \$500 for a bell; \$1,500 for an organ; \$500 for church furniture; and \$1,000 for enclosing the ground. By the same will, the Utica Asylum for the insane is to be endowed with \$54,000, on condition that the citizens of Utica raise \$10,000 more, within five years, for the same object; a lot of not less than three acres within the city to be purchased for a site.—*New York Churchman*.

A few wealthy men, indeed, may say—"We would rather double our present payments than have this constantly-renewed, harassing, and disturbing question kept up." It may do for a few to say so; but it will not be said by the majority of churchmen—by the farmers, mechanics, and labourers, who form the numerical body of the church. It may do for some who have ulterior objects in view, to wish to set aside, at any sacrifice, a question which seems to stand in the way of favorite plans, or of their own political ascendancy; but it will not do for the majority of churchmen to reason in this way; and I would think scorn of that man, whatever his position, who would surrender a principle like this, and the possessions and interests of his church, to please a constituency, or to perpetuate his own popularity.

If the Reserves, or a certain portion of the reserve funds, belong to our church by every security that law can give, it is a crime to take them away, or to yield them up. If they are not ours, let them go—if they are ours, let us be resolved to keep them.

Some may think that policy and expediency would justify the surrender. But "expediency" is often used as a miserable fallacy, and an excuse for doing just what suits one-self; permit me to recall its proper meaning. Where there is a choice of several courses, all equally lawful, one may through circumstances, be more expedient than the others; but—when the choice lies between right and wrong—the *wrong can never be expedient*.

I would recall to your recollection—I would urge you as churchmen not to forget—the features of gross injustice which have marked every step of this attack upon the property of the church. In obtaining the parliamentary addresses and votes which are paraded, as indicating the wishes of the Canadian people, the plainest principles of justice and fair dealing have been violated. The decisions of our parliaments have not been the decisions of those who were mainly and rightly interested in the matter—namely, of the representatives of Upper Canadian Protestants; but such enactments or addresses have been achieved by the votes of the Roman Catholic Lower Canadians. The mere fact of their having a voice at all in legislating upon the question, is a startling and palpable injustice;—that measures affecting or destructive of the religious rights of the Protestants of Upper Canada, should be carried or decided by the votes of Roman Catholic Canadians, is an outrage of every principle of fair dealing, which may yet be remembered against them when their day of retribution arrives.

The hostile interference of Roman Catholics in matters affecting the religious rights of Protestant communities, was considered so evidently *wrong*, that at the passing of the celebrated Act of the Imperial Parliament which admitted Romanists to seats in that house, precautionary oaths and pledges were required, intended (though how vainly) to secure the interests of the Church of England from being affected by the votes of members who were by very principle hostile to the church. Yet in the management of this Canadian church question, this most obvious axiom of justice has been set at naught. It was for this very thing—to prevent such interference—that the distribution of the reserve fund was settled before the union of the two provinces was permitted. If it be but a common matter, before a jury in a court of justice, and if, among that jury, there be any known, or on good grounds supposed to be previously committed to a hostile view of a defendant's case, they may be challenged and excluded. But rights conceded to the most degraded felon are denied to us. We may not have an impartial jury; and the cause of the Protestants and churchmen of Upper Canada has to be pleaded before an assembly, composed in a large proportion of Romanists; and to be adjudged and decided upon by their votes. Give us but the fair field of an unbiased court—give us but a fair tribunal, and we ask no other favour! Let the question of the religious endowments of Upper Canada be tried before an assembly of Upper Canadians, and we will contentedly abide the issue.

But when a matter, involving the most serious interests of the community—not only of the present, but more especially of the coming generations, is thus, in the very constitution of the adjudging court, most unjustly dealt with, it is enough to make the very coldest burn with indignation, and to drive the most peaceable to resistance. It is persecution of the worst kind; it is the exercise of mere power, heedless of right and truth and justice; it is tyranny laying its iron grasp upon the weaker; it is acting upon no other principle than may be found in this—"We can oppress you, and we will."

It is too late a date now to revert to the grants by which those reserves were secured, as it was once thought, to the church for ever. It is too late now to appeal to the moral weight and binding force of former royal grants, and imperial enactments. The people have been stirred up to cry, "Let these go for nothing;" and they have gone for nothing. The statutes which secured our rights are but as so much waste paper, or so many useless records of the piety of those who have gone before us. Useless, did I say?—No. By those records they, being dead, yet speak to us, and seem to ask,—Why should you be less sedulous to preserve our gifts, than we were to bestow them? If it were piety in Britain's good old christian king to grant this inheritance, it is *impiety* in us to let it go without an effort or a struggle.

It is, indeed, too late to base any arguments upon the supposed force and intention of any such grants; their obvious intention has been set aside by mere clamor, and irresponsible power. The question will not be a trial of justice, but of strength, between churchmen and anti-churchmen; and I do trust that it will not be lost by the apathy of our own people.

It is to churchmen I address myself—not to the church's enemies. We might as well plead to the winds as to them. *They will do their worst; and we need look for no forbearance at their hands.* Let but our own people—all who call themselves churchmen—be true to the interests of the church, which are, indeed, their own interests, and we may not be overpowered. But if, while the anti-church party includes not only dissenting Protestant bodies, but non-religionists of every class—those who are secretly indifferent to religion, as well as those who openly disavow it; and while, with these may be combined a Romanist party, who have hitherto shewn themselves too willing, as well for political purposes as through anti-Protestant principle, to vote against us,—if such a formidable coalition be met by no unity of feeling, purpose, or action in ourselves, our defeat is certain.

But, though the majority of the Roman Catholic Lower Canadian members have hitherto acted unjustly in combining and voting with the enemies of the Church of England, I am far from assuming that they may not yet become sensible both of the injustice they have committed against us, and of the peril in which they will place their own endowments in aid in the spoliation of ours. They may yet be open to the plain dictates of justice and common sense, and may compensate for their past mistake, by forbearing to take any part in the legislation upon our reserves, or by taking such a part as will shew that they will not sanction even tacitly such a gross act of spoliation, even though the sufferers may be men of other doctrines, and opposed to them on many religious points. To be just, even to an enemy, is a noble and exalted principle, which we may well trust holds a place in the bosom of many of our Roman Catholic fellow-subjects. Still, whatever course they may think proper to pursue, whether hostile, neutral, or friendly, there is but one course incumbent upon, or available to us, namely, union among ourselves, and energy in the defence of our church's endowments.

Some churchmen are weak enough to say, give up the reserves, if it were only for peace sake. Such peace would be too dearly purchased. And what right have we to sur-

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WESTERN NEW YORK.

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