

Church—to unchurch themselves; to force them to do it would be an act of persecution. But were they to leave the matter in the hands of the civil legislature? Were matters so important to the Church to be left to the decision of a body which no longer professed—no longer engaged to be called an assembly of Churchmen—nay, which was becoming impatient of being called exclusively an assembly of Christians? Or ought such a measure as this to be passed into a law without the Church, as a Church, having a potential voice in its decision?

He had already congratulated them on the increasing interest taken by the laity in all matters relating to the Church; and he wished to add that they ought gladly to avail themselves of their assistance, and to encourage them, so far as they were able, to act with them as Churchmen. Might it not be possible to induce many of them to unite with their minister in regular contributions at stated times, however small in amount, for the support of those objects of Christian charity for which associations only could be expected adequately to provide. He would particularly suggest the planting of the Gospel in our colonies, where external assistance might be required, and the spread of religious knowledge in heathen lands, particularly those which had become more immediately connected with our own country, either by conquest or commerce. There was yet another claim still more pressing than these, namely, the providing the means of religious instruction, on sound Church principles, for the large masses of our population who had been left in a state of spiritual destitution. In making collections for these objects, he would suggest, that they would find a very valuable aid in the use of the Offering, which the Rubric enjoined to be used, whenever any part of the communion service was read, whether the Sacrament was administered or not. Upon this point, however, he prescribed no rule; they would give the matter their best consideration, and each one of them would do that which might seem best to himself under the circumstances. Thus much, however, he would say, that the more they could induce the people to join with them for the support of such objects as these, the more cordial would be their union—the more profitable their intercourse—and the more blessed their ministrations, both for the people and themselves. He would add one word more on this subject. Let them not admit into their pulpits any missionary from any society—not, not from any. Let them preach for themselves, when and as they pleased, or let them get a neighbouring minister to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society he was sent to represent. It disturbed the harmony of the parochial system; it turned the house of God into a hall of declamation, and it pumped a diseased appetite with that which was neither milk nor strong meat, but a crude and a nauseous substance, by which no genuine or healthy growth of Christian charity could ever be produced.

He should conclude his present address with a few observations upon a subject of peculiar interest at this moment, when the inadequacy of church room to meet the increasing wants of our population was so loudly complained of. The system of pews was, by law, only tolerable where it did not interfere with the right which every individual possessed to accommodation in his own parish church. This right, all men, even the poorest, possessed in an equal degree; and the churchwardens, who were by law the guardians of our churches, were bound not to disregard it. If they permitted any arrangement by which the right was interfered with, the Bishop's Court had the power to compel them to discharge their duty. It was obvious, however, that those who were most likely to be injured by such a proceeding would not have it in their power to have recourse to such a mode of redress; but the clergy might do much, not by any hasty or injudicious interference, but by labouring quietly, yet earnestly, among their people, to induce the discontinuance of so great an evil. He was happy to say, that in one instance in this diocese—in the parish church of Burlescombe—the pews had been given up, and open benches substituted; and he hoped another instance would shortly be afforded in the city of Exeter. In some of the finest of our oldest churches the practice of open benches had never been given up. In Hartland, in this county, this was the case; and in Chittlehampton the pews had been abolished, through the instrumentality of a former pastor, about four score years ago. Surely the continuance of the evil must be, in a great measure, owing to a want of due energy in the clergy, and of due consideration on the part of those who objected to a change. If such persons would only reflect, they could not but see the incongruity of making the worship of God the means of an unjust usurpation of the rights of others; nor could they, upon reflection, fail to feel ashamed of carrying their worldly feelings with them to a place where every thing they saw, and heard, and prayed for, most forcibly reminded them that there the rich and the poor meet together, not equal indeed in the sight of God, but distinguished by qualities which there was too much reason to fear would, in the great day of account, make many who now thought themselves first, to be last—and the last, first.

## THE CHURCH.

TORONTO, FRIDAY, AUGUST 12, 1842.

It is a long while since we glanced at the condition of the Church in the British Isles. We are, however, rejoiced to say that the subject was not left untouched, because it presented no topics for gratitude or encouragement. On the contrary, the spirit of true religion seems gaining ground in our parent land, and exhibiting itself in every outward form in which it can be developed. It would be impossible for us to record even a tithe of the instances that we could adduce to corroborate this statement. Our limits confine us to the general announcement, that pious hands are busily engaged in repairing the waste places of the Church in every direction, or in erecting its altars for the first time in the midst of dense masses of population. At Manchester and Salford, the Bishop of Chester consecrated four new churches within two days. In almost every diocese Architectural Societies have been formed for the purpose of restoring churches that have fallen into neglect or dilapidation, and for bringing back the national taste to an appreciation of those glorious models which our forefathers have bequeathed to us. The attention of the Church is also directed to Education in all its stages, and as applicable to all classes—from the ecclesiastical course of study at the Universities to the simple rudiments taught in the Village School. Sound principles advance rapidly in their progress: the differences that estranged the High and Low Church parties disappear: extremes are generally avoided: the press teems with reprints of the older standard divines of the Anglican Church, and of the writings of the Fathers. Learning and true religion walk hand in hand: and the Church daily extends her divine way over willing minds, and even over those whose ignorance alone has hitherto kept in a state of separation from her.

The enemies of the Church can make little impression upon her holy bulwarks. Opposition to a Church-act is scarcely ever heard of; the attacks on her in Parliament, but feebly urged, are silenced by large majorities.

In Ireland a similar zeal is abroad, and produces similar fruits.

In Scotland the cause of Catholic and Apostolic Truth flourishes apace. The subscriptions to the Episcopal College at Perth are stated to exceed 20,000: we think we saw it mentioned that the Town Council of Perth had voted 5000 towards the proposed Institution. A Correspondent of the New

York Churchman writes word that the proposal of the Town Council of Edinburgh had been respectfully declined.

Bishops for four new Colonial sees have been appointed: the Rev. George Tomlinson, for Gibraltar; the Rev. Francis Russell Nixon, late fellow of St. John's College, Oxford, for Van Diemen's Land; the Rev. Daniel Gataward Davis, of Pembroke College, Oxford, for Antigua; the Rev. Wm. Piercy Austin, of Exeter College, for Guiana; and the Rev. Thomas Parry, late fellow of Balliol College, succeeds Dr. Coleridge, as Bishop of Barbadoes. The incomes are in most cases provided out of a voluntary fund, and amount to about £1200 per annum. Arrangements appear approaching a conclusion, for the appointment of Bishops for New Brunswick, with an endowment of £1200 per annum, and for South Australia, with an endowment of £1000 per annum. The Cape of Good Hope and Ceylon will, also, it is hoped, be soon erected into bishoprics.

The Lord Bishop of Exeter's Charge, which occupies a great portion of this day's impression, evinces that the Right Reverend prelate, to whom the Canadian Church is so much indebted, has lost none of his acuteness, his powers of argument, and his vast theological learning. While the Church is deprived of the means of pronouncing, in convocation, an authoritative decision upon the religious controversies of the day, it is some satisfaction to find such a general concurrence of opinion among her most distinguished Bishops. This *catholic consent* is the surest evidence that truth gains ground, and will prove of great service in confirming those who venture to adhere to sound doctrine, though taunted with nicknames which ignorance invented and ignorance still applies. No member of the Church, clerical or lay, can read the Charges of Bishops Bagot, Terrot, and Phillpotts, without feeling convinced that a new and far better state of things is superseding the Laodicean indifference that so long rendered English Churchmen insensible to the evils and the danger of schism, and of low church views.

In the course of a number or two we hope to present not only the Charge of Bishop Mart, but also the Charge recently delivered by the Lord Bishop of Montreal.

In the course of a few weeks, we intend to devote a large portion of our space, in one number, to the subject of *Temperance Societies*. In defence of them, will appear a Letter from a correspondent of this journal; and in condemnation of them, we shall insert an able discourse by the Right Rev. Dr. Hopkins, Bishop of Vermont. We need not say how entirely we are opposed to these human substitutes for the divine, though neglected, authority of the Church.

In the mean time we gather together a few anecdotes throwing light upon the workings of these Societies.

Timothy Horan, a witness upon a late trial for murder, in Ireland, thus deposed: "I am a teetotaler for three years. I was one at the time of the murder. I think it nearly as great a crime to break my pledge as to murder a man." What is a vow of teetotalism but an old Popish vow in a modern shape? And what is the natural impression upon the human mind, Protestant or Popish, but that there is merit in this vow? And how completely does it supersede, and narrow to a single duty, the all-comprehensive obligations of baptism! Again—Why do those ultra-Protestants, who regard the cross as a popish emblem, abstain from condemning teetotalism, now becoming so prevalent among the Roman Catholics of Ireland? But this is another proof of the close affinity that has always existed between the tendencies of Popery and Dissent. Among the members of the Church, teetotalism does not much prevail—it is most powerful amongst Roman Catholics and Dissenters.

In the London Times, 5th July, we read it reported that Mr. T. Steele, the notorious Irish Repealer, gave evidence—upon the authority of an informant—before Mr. Jardine, the Magistrate at Bow Street, of treasonable language that had been used at an Abstinence Meeting: "The language was used at an Abstinence Meeting held in Ship-Yard, Temple-Bar, and was to the effect that the Queen, the Bishops, and the Aristocracy should be made away with." Mr. Steele's informant subsequently confirmed the statement.

Our own Province furnishes an instance of the fact, that in too many instances, men become teetotalers in order to carry out their designs against Church and State, under the veil of morality and religion. A correspondent of the *Hamilton Gazette*, furnishes this information from Oakville, under the date of the 28th July:—"At a Temperance Society Meeting held on Monday evening, the 25th ult. [July]—during the evening's performance, a Yankee Pulpit adventurer, expressly brought over for the occasion, so far forgot the respectability due to his calling, as to make use of language so violent, indecorous, and abusive, that the President had repeatedly to insist on his keeping order. This may be thought nothing of. But when a Member of the Society cries out: 'Down with the Church,'—'Down with the Church,'—and when such a sentiment as this is loudly cheered by the rest of the Society, surely it is time to look about us."

In talking of the respectability due to the Pulpit—'the calling,' the correspondent of the *Gazette* has not been sufficiently guarded in his language. The pulpit of course has no divine calling, and is nothing but a layman.

We take the subjoined pertinent remarks from the *Patriot*, respecting that mass of legislative blunders, the Common School Act:

"In Sec. 16, of the Common School Act, it directs that in every city and town corporate in the United Province, there is to be a General Board of Examiners, to be nominated by the Government—the number of Examiners to be not less than six, nor more than fourteen. These Examiners, in all cases, one-half are to be Roman Catholics. Quebec, Montreal, Kingston and Toronto, are to be affected by this clause. In Quebec and Montreal, it may do very well; but in Canada West, it is wholly inapplicable. Look at the religious census, and take Toronto as an example. This city contains upwards of fifteen thousand inhabitants, and out of this the census shows only some hundreds above two thousand to be Roman Catholics. Now, surely such a provision in a general enactment, compelling the Crown to appoint half of the whole Board of Examiners out of a sixth or seventh of the whole population, seems rather a curious specimen of legislation."

"We make these remarks in no sectarian or unfriendly spirit, but merely to point out what we conceive to be a very inapplicable clause in an Act of so much importance as the Common School Bill."

On the 2nd July, the degree of Master of Arts was conferred by the University of Cambridge, on the Rev. HENRY JAMES GRASSETT, of St. John's College. Mr. Grasset, we are informed, was to sail on the 1st of this month for Quebec. We need not add how cordially he will be welcomed upon his return.

The Rev. EDWARD CURACK, who, if we mistake not, has also lately taken his Master of Arts degree at Cambridge, has reached Quebec, after a most perilous voyage in the brig Mary of Greenock, from London. We cannot yet state for a certainty where the reverend gentleman will be stationed, but we rejoice that he has returned to the diocese where he already has been faithful and abundant in Christian labours.

The Hon. and Rev. AUGUSTUS CAVENDISH, who is at present on a tour through the North American Provinces, assisted in the performance of Divine Service in the Cathedral of this city on Sunday morning last, and in the afternoon preached a plain and practical sermon. The reverend gentleman is a worthy scion of the noble house of Cavendish,—of which the Duke of Devonshire is the head,—and is a younger brother of Lord Waterpark, and brother-in-law of the Bishop of Hereford.

Mr. Cavendish proposes to visit the Falls, and thence to proceed Westward.

The case of *Escott v. Martin*, in appeal from the Archdeacon Court to the Privy Council, has been decided, and the Rev. Mr. Escott, the Vicar of Gedyne, has been suspended for three months, and condemned in costs, for refusing to bury a child baptized by a Wesleyan minister.

The law of the land has pronounced against Mr. Escott; and he is bound to obey it, or resign his living: should another trial of conscience be laid upon him. But we firmly believe that the day will come when no Clergyman will be compelled to read the Burial Service over those who have wilfully alienated themselves from the Church, and have never been baptized within its sacred pale.

The case is one of persecution on the part of the Methodists against Mr. Escott, for the Wesleyans, it is stated, "had actually a burying-ground of their own attached to their own meeting-house in the parish, and much nearer to where the child was, than the parish church."

The Clergy, as a body, we are happy to learn, refuse to recognize the validity of Dissenting Baptism, and generally make a practice of re-baptizing conditionally.

This, and other great questions, which are now being agitated, involve vital Christian truths, and must soon call for an authoritative decision from the collective Anglican Church.

Lord Brougham, in delivering judgment against Mr. Escott, asserted that Archbishop Secker was not baptized by a Clergyman. This is quite opposite to the fact. The Archbishop was baptized by the Curate of the Parish of Sibthorpe, Notts. The Register of his baptism has been printed in the *British Magazine*, August, 1841, p. 163.

Several new publications lie before us. The *Monarch*, a weekly paper, has been commenced at Woodstock, in the District of Brock. It is announced in the first number that "the Editor of Woodstock is the sole editor and proprietor, and that 'the paper will be conducted on Church of England principles.'"

A monthly publication has been commenced at New York, by some members of the American Church, under the title of *The Episcopal Family Monitor*. We hail with pleasure the appearance of another auxiliary in the field, and hope that it may experience success, without in any way injuring the Church publications previously established.

We have been favoured with a copy of a Sermon preached at the funeral of the Rev. Dr. Butler by Bishop Doane. It shall receive that attention from us which the writings of so eminent and zealous a prelate are entitled to command.

The *British American Cultivator* has too long been left by us unnoticed. It is published monthly at the very low price of one dollar a year, and is illustrated with woodcuts. Of its merits, as an agricultural authority, we do not feel competent to speak; but we should be inclined to think Mr. Evans, the Editor, has had ample experience to qualify him for his task. Every Canadian farmer ought to encourage such a Canadian publication, in preference to the American Agricultural Periodicals. The *Cultivator* is an article of home production, and ought to be protected; and what farmer in Canada is too poor to become a subscriber to it?

We have to acknowledge, with many thanks, the friendly manner in which we have been welcomed by several of our contemporaries, on the enlargement of our sheet at the commencement of this present volume. Some of these editorial courtesies are the more appreciated, since they emanate from individuals, between whom and ourselves marked differences of opinion prevail.

Neither must we omit to express our obligations to our friends of the American Episcopal Press. The *Episcopal Recorder*, of Philadelphia, thus notices the commencement of our sixth volume:

"THE CHURCH.—This religious paper is published at Toronto, Canada. It has just entered upon the first number of its sixth volume, which comes to us in a new, enlarged, and highly-improved form. The Church is editorially conducted with decided literary and theological ability, and in strict accordance with what are termed 'High-Church principles.' While we have been constrained by our views of truth often to dissent from positions taken by this periodical, we have always admired the straight forward honesty, and decided consistency which have characterized its advocacy of its own peculiar principles. In this imperfect state while as Churchmen, we agree in general principles, there are other minor points upon which we shall have to agree to differ. On these points there is an honest difference of opinion among us. We cannot, therefore, fail to feel high respect for those who, though they hold views variant from ours, uniformly act consistent with their own system."

We can assure our very respectable and able contemporary,—from whose columns we frequently derive assistance,—that we value his praise, qualified though it be. It is a great satisfaction to us that "WE AGREE IN GREAT PRINCIPLES,"—especially as to the divine claims of Episcopacy. The *Recorder* is occasionally quoted by Dissenters in this Province, as favouring their own latitudinarian views. In many instances, however, our brother Editors are adduced as corroborating positions which are certainly at variance with their principles: and we mention this circumstance as a proof how necessary it is to be "consistent" against Dissent, and not "to give place" to it, "no, not for an hour." If a series of articles on *Bishop Hall's Divine Right of Episcopacy*,—which appeared in the *Recorder* some few months ago, and which their length alone prevented us from transferring to our columns,—had been read by the Dissenters, they would perhaps be less ready to quote our contemporary as sanctioning their unauthorised and humanly-devised ministrations.

We are also glad to avail ourselves of the welcome testimony of our very orthodox friend, the *Newhaven Church Chronicle*, in our favour:

"This Church.—This able and valuable paper comes to us enlarged and beautified. It affords us much pleasure to mark the increasing evidence of the growth of Episcopacy in the Canadian, as manifested by this paper, and we bid it able and judicious conductors, 'God speed.'"

In justice to our printers we subjoin some favourable notices of the Press, respecting the mechanical department of the paper:

"The Church newspaper has commenced its 6th volume with enlarged dimensions and improved appearance. We like the ornamental design which decorates its head, but it is rather indifferently engraved. The distinction between the fore and back grounds is not sufficiently marked to produce the intended illusion. Notwithstanding, 'The Church' is the handsomest paper published in Canada; and, while we disapprove of its exclusive and partisan spirit, we believe it to be one of the most ably and vigorously conducted periodicals in America.—*Woodstock Herald*."

The *Church* has commenced its sixth vol. considerably enlarged and improved in appearance, and continues to be con-

ducted with an ability that will recommend it to the patronage of every churchman. The engraving on the title is a beautiful design, alto' not very finely executed. It is typographically done to the Canadian press.—*Prince Edward Gazette*."

"The Church.—This morning we received the first number of the new series of this excellent paper. It is embellished with an appropriate frontispiece, and is printed in very handsome type: indeed for arrangement and taste is technically called 'getting up.' This paper is not surpassed, if equalled, by any newspaper on this continent.—*Quebec Mercury*."

"Our contemporary *The Church* has much enlarged its borders, coming to us this week on a handsomely printed sheet, increased to the size of the largest Toronto periodicals. A neatly engraved and expressive vignette ornaments the head.—*Kingston News*."

"The Depository of THE CHURCH SOCIETY is now opened. We hope, next week, to advertise some of the books and tracts which it has for sale."

THE CONGREGATIONALISTS AND THE CHURCH.—The *Montreal Harbinger* is the organ of the Congregationalists or Independents. After condemning us for denying the loyalty of his denomination, our contemporary proceeds to abuse Archbishop Laud, and to call the "middle party" "infidels." It then goes on to charge the Archbishop with having committed Leighton to the loss of his ears, and other severe corporal punishments. But we call upon our contemporary to prove that Laud had the entire, or any share, in this sentence. His enemies did not adduce this against him till his trial. He was not called upon to show that Leighton was not deserving of severe punishment, though we revolt at the peculiar way in which he was punished. The moderate *Fuller*, in his Church History, speaks thus of Leighton: "During the sitting of the last Parliament, one Leighton, a Scotchman, presented a book written by the head of the House of Commons, and called 'The Queen, calling her daughter of Hoth, a Concubine, and Adulteress.' The Harbinger says, that 'the meek and lovely Leighton was condemned' by Laud: he evidently confounds Archbishop Leighton with his turbulent and rebellious father. Dissenters are never very particular as to historical facts, and it is now, as it was two hundred years ago, when one of them said of the Archbishop, 'Be he never so good, we must now make him ill for our own sakes.'"

The Harbinger of June 15th, contains the following criticism on our application of the word "drones" to the Bishops:—"That the word 'drones' is a misnomer, there can be no doubt, but it would puzzle even John Bishop of Toronto to discover a scriptural precedent for the regal seat thus manufactured for his Lordship. Ecclesiastical precedents however, there are in abundance, and there is no good reason why Niagara should not be as other places less known to fame, be occasionally honoured by the shadows of a king in the person of one claiming to be a 'legitimate successor of the Apostles.'"

Passing by the irrelevant banter of the paragraph just quoted, we have to observe that in the early ages of the Church the Bishop's seat was called his "throne." (*Cave's Primitive Christianity*, Part I. chap. vi.) Referring to Bingham's great work on the *Antiquities of the Christian Church*, we meet with this passage: "The Bishop's seat was usually covered with some dais, covering suitable to the dignity of his office and person: as we learn from *Atanasius*, in his second apology to Constantine, where he asks, 'How they could have any concern for the throne episcopally covered, who sought to kill the bishop thereof?' And St. Austin seems to allude to this, when he tells the Maximians, 'I have seen the throne of the Bishop, which is the throne of Christ at the last judgment, they themselves would then have no tribunes, no lofty seats, or covered chairs, though such honours were exhibited to them for a time in this world, for the benefit and advantage of the Church.'"

The primitive use of the word "throne" is an evidence of the acknowledged pre-eminence of Bishops, and therefore must be distasteful to those who deny the divine authority of that holy and highest order of the Priesthood. But if those great lights of the Christian world, Athanasius and St. Augustine, whose names have been so often held in most just veneration, can use the word "throne" or "tribunal" or "lofty seat," when applied to a Bishop's chair, we do not see upon what reasonable grounds we can be sneered at for adopting their language,—for resorting to the vocabulary of the Catholic and Apostolic Church.

THE BAPTISTS AND THE CHURCH.—The Baptist organ, the *Montreal Register*, of the 13th July, contains some editorial remarks with which Churchmen ought to be acquainted. "We are," says the *Register*, "glad to see that several persons were sent to jail for not going to Church; and not very long ago poor Baptists were burnt alive for their dissent." Will our contemporaries specify the instances? Farther on he observes—"We are not sure that Episcopacy is the Established Church of England; but supposing that to be the case, it is evidently only an established grievance."

In the same number, the *Register* thus alludes to *The Church Society of the Diocese of Quebec*:—"THE CHURCH SOCIETY.—The aged and venerable Bishop of Quebec was during the past week engaged in the discharge of various functions in this city, and especially in forming an Institution under the above name, for conducting Bible, Tract and other operations exclusively in their own Church. A similar Society was recently formed in Toronto under the auspices of Dr. Strachan; but a marked difference appeared in the tenor and spirit of the addresses delivered on the two occasions. Bishop Mountain and his friends manifested a charitable, though firm attachment to Episcopacy, without glorying in their exclusiveness; while in Toronto the speakers were men of the Unitarian or some kind of origin, as was manifest from their speeches. Rev. Mr. Read, of St. Armands, delivered a sensible address, more to the purpose than any except the Bishop and Rev. Mr. McKay [Mackie] of Quebec. We are now curious to know, what course will be pursued by several excellent men, who have been active in the cause of public Societies, but who have now identified themselves with this exclusive Institution. Will they continue connected with the Montreal Bible, Tract and Sunday School Societies? They have now made a covenant with the avowed enemies of such undertakings, and several excellent men, who have been active in the cause of public Societies, but who have now identified themselves with this exclusive Institution. Will they continue connected with the Montreal Bible, Tract and Sunday School Societies? They have now made a covenant with the avowed enemies of such undertakings, and several excellent men, who have been active in the cause of public Societies, but who have now identified themselves with this exclusive Institution. Will they continue connected with the Montreal Bible, Tract and Sunday School Societies? 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