

sacred presence when thou hast received it, and He will cleanse thee more and more; hide no part of thy sin from Him, and He will by His light brighten the dark corners over which thou grieveest, and all sorrow or joy, dryness or refreshment, the light of His presence, or His seeming absence, shall but more kindly long, and cleanse thee for that unvarying, unceasing, unspeakable presence in bliss. "We shall be like Him, for we shall see Him as He is."

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 25, 1848.

CONTENTS OF THE OUTSIDE.

First Page. What Dost Thou Here, English? Likeness to Christ. Second Page. The Interim of Blackfriars.

OUTRAGEOUS CONDUCT.—THE PROBITY OF DISSIDENTS.

The Rev. Robert Philip, of Maberly Chapel, London, is a Minister of the "Independent" denomination of Dissenters, and doubtless he is respected by the congregation who elected him, as well as honoured by the society of which he is a member. To the office of a teacher he has superadded the character of an author, and has thus become better known to his parish than any other clergyman in London.

We have not read the books to which we make allusion, nor, for our present purpose, is it necessary that we should be acquainted with their contents; they are, however, respectively addressed to the "doubting," the "perplexed," the "conscientious," and the "experienced." It classes, doubtless, in the Christian family, to whom to apply the language of exhortation and encouragement, and well worthy of the thought and care of the Minister of Christ.

We do not, therefore, blame Mr. Philip for publishing these works, for we incline to the opinion that those who have wandered from the way of the Church require some "Guides," by which to direct their erring steps; having abandoned the "old paths," those which were formed by the Apostles, and trodden by their successors, it is necessary that the abettors of schism should observe some new marks by which to circumscribe the devious course of nonconformity. The experience of dissent seems daily to attest the necessity of some other substitute for that holy ritual which the Church has so carefully provided for her children.

With Mr. Philip, as an author, we have nothing to do; but we have something to say of him in his capacity of editor, when he assumes the responsibility of reprinting the writings of a divine of the English Church. Mr. George Virtue, of London, has lately published a handsome and costly quarto volume, entitled, "Bishop Jeremy Taylor's Life of Christ, a new and revised edition, with Notes, by the Rev. Robert Philip."

When we saw the work, we turned with interest to observe what Note the Editor had appended to the chapters on Baptism, (the only one to which our attention was specially directed), for we were curious to discover by what means Mr. Philip could make the sentiments of the Church, as enunciated by the Bishop on that subject, acceptable to what he calls "his own circle," and our surprise was only equalled by our indignation, when we found that matter, which occupies twenty-four pages of the folio of 1678, had been wholly left out, and that this excision had been made without remark or apology on the part of the Editor.

Mr. Philip truly states that Jeremy Taylor's "own Church glories in his name;" and he feels the more incensed at the wrong which has been perpetrated against his memory by the dishonest mutilation of his suppression of the truth and the utterance of a falsehood as offences against probity, and the party who indulges in the former generally practices the latter; and when a negative deception of this kind is resorted to, it amounts to a positive fraud, for Mr. Philip has represented that the book contains the work of a particular author, while he must have known that he had surreptitiously withheld from the public a most important portion of that work.

Mr. Philip speaks of Jeremy Taylor as the "Milton of Prose." What would be said if an Editor was without apology, to expunge the first book of his Paradise Lost from a volume affecting to contain the whole of that great poem? And yet Mr. Philip has acted in a similar manner in regard to those eloquent passages of the life of Christ which speak of the Divine Grace which is conferred in the Holy Sacrament of Baptism.

We have not space to enter more fully into this subject, nor have we leisure to look carefully through this book, or compare it with the folio before us. Mr. Philip's own language will testify that he can be plausible while he pilfers, that he can affect a virtue while he perpetrates a wrong. He remarks, that "No consideration, but the impossibility of bringing out this volume in a form worthy of its author, and without risk to the spirited publisher, could have induced me to add either a note or a line to 'the great exemplar.'" No one can feel so deeply, as I myself do, the humiliating position in which I have placed myself by the Editorship. It is, however, a willing sacrifice at the shrine of Taylor. I have thus secured his introduction to my own circle, and am, therefore, quite content to bear all the odium of my presumption. For his sake, I hazarded the melancholy contrast which I must ever present in the connection.

Jealous for the fame, forsooth, of the good Bishop! What mockery! What dishonesty! Query, Mr. Philip, were you not afraid, lest the Scriptural arguments of the good Bishop might influence your circle? Were you not desirous that the honest and ingenious of your followers should remain blinded upon a point of doctrine, so essential as that contained in the pages which have been so presumptuously expunged from your reprint of the writings of the "great exemplar?" Were you not afraid, lest, while his eloquence fascinated, his arguments should bring conviction to those of your followers who would otherwise continue enslaved by their schism? Were you not afraid, lest the sincere hearts of your party should be penetrated with a sense of the truth which you have concealed from them, and, lest, seeing the truth, the "truth should set them free?"

This outrage upon an author, while it is wrong to the Church, is also an injustice offered to dissent. It is a wrong to the Church, because the opinions of one of its chief ornaments are most dishonestly mutilated and cancelled. It is an injustice to dissenters, because it conceals the essential doctrines of the Church. If this is true of the object, what shall be said of the author? Of one, who affects to be a gentleman and a Christian Minister,—of one who assumes to compose the fears of the "doubting," to quiet the agitation of the "perplexed," and to remove the scruples of the "conscientious,"—of such an one, who while affecting veneration for the writings of a dead Bishop, has done violence to his memory, by expunging the chief lesson contained in his works,—of one who could traffic in the writings, while he traduced the Churchmanship of his author,—of one who could paralyze the works, and at the same time betray the writer?

With one warning we conclude. We speak to Churchmen, and we again caution them against receiving instruction through the medium of Dissenters.—Even the Fathers of the Church, in their hands, are made to speak another Gospel than that which we have received. Let us more and more exemplify our determination to observe a watchful jealousy upon these important subjects, and then we shall cease to be instrumental in promoting dishonesty and encouraging fraud.

WIDOWS AND ORPHANS' FUNDS.

At the request of the Secretary of The Church Society of the Diocese of Toronto, we insert the following papers on the management of the Widows and Orphans' Fund, by H. C. Baker, Esq., of Hamilton, to which reference was made in the Fourth Annual Report of the Society. The importance of the subject, we are sure, is deemed a sufficient reason for occupying so large a portion of our columns on this subject, especially as the matter will be brought forward for discussion at the next meeting of the Society, to be held on Wednesday, the 1st March.

The undersigned, having studied several of the best authorities on Life Assurance, proposes to the Committee the following scheme for the management of the Widows and Orphans' Fund:

In consequence of the low rate of interest upon which the English tables for such purposes are calculated, I am of opinion that it is advisable to form a Mutual Benefit Society, and work it entirely without stock. The object of this society is to secure an annuity of £40 annually, which the committee will secure (supposing no increase of the 100 members) it reaches its maximum of 60. The same result follows if the average age of 44 for widowhood is taken, which will I think upon reflection appear not far from truth.

As perhaps the Committee would prefer to the management of an individual, the actual working of a plan of the same object, I add the facts of the scheme carried out since 1744, for the benefit of the widows of the Minister and Professors in Scotland. An average number of 667 married men pay £6.55 annually, to secure an annuity of £20 to their widows; in this society 30 die annually, leaving 20 widows.

This scheme is founded upon a correct knowledge of the principles of Life Assurance, but was rated very low and owes its success to great care, investment at 4 per cent interest, and a longer duration of life than was expected here; yet the annual sum for each is £12.00, or £40 annually, which the committee will secure (supposing no increase of the 100 members) it reaches its maximum of 60. The same result follows if the average age of 44 for widowhood is taken, which will I think upon reflection appear not far from truth.

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ing these three to be of the ages of 30, 40, and 50, and commencing on the fund, at the expiration of only 20 years, 27 widows will be claimants for the annuity, and 20 years the number alive will be 48, and this number increases (supposing no increase of the 100 members) it reaches its maximum of 60. The same result follows if the average age of 44 for widowhood is taken, which will I think upon reflection appear not far from truth.

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wrath—then, but not before, it will be science and religion too (as now it is neither) to call the electric fluid which passes along the wires of the telegraph, lightning; which is another of God's ministers of destruction. Has it been given to man to control the lightning? To direct and govern at his will the vengeful fires of God's almighty throne? The infidel, who was wont to lude himself during the thunder-storm, knew of no such power or privilege; and they who profane the utterings of inspiration to find some frightfully extravagant hyperbole in praise of the magnetic telegraph, would do well to reflect—ere they employ language like this—how the lightning strikes.

DOCTOR HAMDEN AND THE JEW BILL. The last packet has brought out but slight additional information concerning these all-important topics. With respect to the former, arguments were heard in the Court of Queen's Bench on the 24th inst., and three following days. The Crown Officers shewed cause against the rule granted on the 14th, which a mandamus should not issue commanding the Archbishop of Canterbury and his Vicar-General to Archibishop of Canterbury and his Vicar-General to oppose the Confirmation of Dr. Hamden.

Much interest was felt at the details of the proceedings; but it soon died away, from the extremely dry character of the arguments. The Spectator says—"The authorities cited were of all kinds; and legal, learned in the Civil Law, the Common Law, and the Statute Law. The arguments of counsel less resembled a discussion in a Law Court, than a literary controversy; it was like a search in the British Museum for materials towards a new chapter in the 'Curiosities of Literature.'" The decision of the Court was not given before the sailing of the packet.

We still trust hopefully, that this outrage upon the Church will not be consummated,—that a reckless minister will not succeed in thrusting this "second Hoody" into the holy office of a Bishop, against the almost unanimous protest of the Church. The Jew, or Infidel Bill, (as it is now generally called), is being pushed by John with the same contempt for principle which he has manifested in the Hamden affair. We copy the following extract from our esteemed contemporary of the Albion, as containing the latest news on the subject:—

No English Premier should be unpopular with the Church. His Lordship's intention to introduce a Bill in the House of Commons, Sir Robert Inglis taking the lead in the opposition. The Tory party have partly determined to reject Lord George Bentinck's leadership, in consequence of his support of this measure. The same hostility will apply to Mr. D'Israeli, who, being of Jewish extraction, has also given his support to the same cause.

KING'S COLLEGE. We think it our duty to add in giving currency to the subjoined refutation of an indirect slander, issuing from the Examiner, against the Head of the University. We can corroborate the statements of the letter, from our own personal knowledge of the case. Of all the efforts ever made,—of all the schemes ever devised,—of all the attempts that have been made, to attempt of this sort,—it is not to be wondered at that the Rev. Dr. McCaul is not regarded by all of the students with feelings of the highest admiration and esteem. We are sure that both Graduates and Undergraduates have only one opinion as to the character and services of their gifted and successful Lecturer; as their President, they have every reason to believe that his administration will be in keeping with what he has already done; these sentiments we have and the least doubt, are perfectly unanimous; and, as qualified to the Editor of the British Canadian.

Sir,—The Editor of the Examiner states in his last number, in allusion to the Rev. Dr. McCaul, that he has been presented by Dr. McCaul, on his accession to the Presidency, by the Graduates and Undergraduates of King's College, that there was a "regular flare-up" amongst the students, in consequence of an attempt of some of that body to inform you that I was present at the meeting of the students; that there were present members of the Church of England—Roman Catholics—Presbyterians—Independents—and Methodists; and that the Address and esteem entertained towards Dr. McCaul by the students, was passed by acclamation, there being not a dissentient voice.

I would also mention that a young gentleman, a Roman Catholic, assisted in drawing up the Address. Truly yours, A STUDENT. Toronto, February 18, 1848.

"CONVERSATION ON THE CHURCH SOCIETY." Our readers will be interested and profited by a perusal of the well-managed and useful Dialogue, explanatory of the constitution and objects of the Church Society, which appears this week upon our first page. The "Conversation" was brought to our office by the Rev. W. S. Darling,—the author,—to be printed, for the purpose of distribution in his own parish. We immediately expressed to him the opinion that a production so manifestly suited to communicate the information he desired to diffuse amongst his own parishioners, would be instructive to all. We requested him, accordingly, to enlarge his original plan, and to extend the benefit likely to accrue from the publication of the Dialogue, by suffering it to appear first in our columns. With this suggestion he cheerfully complied. If the Church Society would undertake the expense of issuing several thousand additional copies of the pamphlet which Mr. Darling intends to circulate in his own parochial cure, we think that such a step would greatly serve the interests of the Society, and, of course, strengthen the Church at large.

spirits and pens of another character, which are not backward to expose and condemn the wickedness that despises and would influence and incite the ordinances of God. In the list of Passengers by the Hibernia, we observe the name of the Rev. George Maynard, M. A., of Upper Canada College.

Communications. To the Editor of The Church. Sir,—I am glad to inform you that on Thursday Evening last, at the Annual Meeting of the Church Society, held in St. Peter's Church, in this town, the full choir was performed for the first time, I believe, in any parish church in this diocese. I am happy, too, to say that the numerous congregation seemed delighted and impressed with the solemnity of this truly ecclesiastical mode of offering up the praises and petitions of the Church to the Rev. Mr. Worre, not only for the excellent manner in which he intoned the prayers, but for his labour in instructing a choir of boys, who, considering the short period of their tuition, performed their part very creditably. I sincerely trust that the choir will be well begun, will be adopted in other churches, and, not last, by the Cathedral of the diocese, which, in all matters of ritual and ecclesiastical order, ought to be the pattern and exemplar of the parish church. This would be a great benefit to the Church, and the present secular taste for Church music will be eradicated, and the taste for the noble strains, which, I may say, almost universally prevail throughout the Anglican Church on this continent, and which, next to an unmusical clergy, are traceable to the general and unsuitable employment of the females as chorists in the churches, and of the females as chorists in the churches, in their plain song, which we hear in the throat of many who profess to be upwards from our own parishes in the congregations.

Yours truly, C. B.—It is from no churchly feeling that I object to female chorists; on the contrary, no one can appreciate more highly than I do the amiable singing which promotes the devotion of a female naturally sings in a high treble note, the consequence is, that the congregation either sing the tenor or bass, or be dumb. The great Church composers understood this perfectly, and accordingly those great masters of harmony, Palestrina, Tallis, Gibbons, Bird, Farrant, Taverner, &c., in all their compositions for congregational singing, uniformly placed the tenor or melody in the tenor part. Until this sound principle be again adopted, no hope can be entertained of the restoration of congregational singing.

CHLOROFORM. To the Editor of The Church. Sir,—The few operations of any magnitude which have as yet been performed in this part of Canada, under the influence of chloroform, may render the following information interesting to some of your readers; and you will much oblige, by giving it a place in your columns. The great benefit to be derived from the use of chloroform, as an anæsthetic agent in procuring a perfect insensibility from pain or sensation, even under the most painful operations, was most satisfactorily tested at St. Catharines, on Saturday the 19th inst., by Dr. Mack. One of the unhappy emigrants who arrived in this country last summer, and had then suffered for many weeks under the fever which has carried off so many of his fellow countrymen, was so unfortunate, in addition to his many other miseries, as to get both his feet and ankles frozen during this winter, and mortification had ensued, rendering the removal of both necessary. The right leg was accordingly amputated on the 12th inst., but owing to his previous debilitated state the weakness and exhaustion following the operation was so great, that it was deemed expedient to remove the removal of the left leg until he had in some measure recovered the effect of the first operation. On Saturday the 19th inst., the circumstances seeming to warrant its favourable performance, the chloroform was administered, by saturating a small piece of sponge with it, and producing insensibility of the preparation, and allowing him to inhale its vapour from a handkerchief in which it had been folded, being applied over the mouth and nostrils. In a very short time perfect insensibility was produced, and Dr. Mack, in presence of Dr. Cross and the patient, proceeded to perform the operation, and the patient appeared to be completely unconscious of the operation, and his senses were not restored until he was fully awake, and he expressed no uneasiness, whether the doctor was near or distant, and he appeared much astonished and relieved when informed that the operation was completed. He was then removed to his bed, appearing to suffer much less than on a former occasion; and so little shock did he seem to have received, that he passed a very quiet night, and slept several hours, and he has since gone on as well as possible, no untoward effects having supervened upon the use of the chloroform.

This instance seems clearly to prove the great superiority of chloroform over ether, as an anæsthetic agent; both from the small amount of the preparation required, and the short time necessary for its production of effects, as well as the absence of all that depression and exhaustion which usually followed the administration of the latter, and the very simple manner in which its vapour may be administered, and its safety with the necessity of the complicated inhaling apparatus which was required for the successful exhibition of the vapour of ether.

ALPHA. Ecclesiastical Intelligence. CANADA. DIOCESE OF TORONTO. At a Public Meeting, called on the 4th of January, 1848, for the purpose of having a Church in the Town of Kingston, Ontario, the following Gentlemen were elected to carry this object into effect:— William Cadman, Esq., Chairman. A. Glass, Secretary. Daniel Anderson, Treasurer. Alexander Anderson, Building Committee. Francis Graham, Thomas Emerson.

The Committee feel pleasure in stating that they have already £1400 entered upon their books. John Anderson, Esq., has given a site; and the timber has likewise been furnished gratuitously. The contract for the building has been advertised. A. GLASS, Secretary. COMMUNICATED. ENGLAND. SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. DIOCESE OF QUEBEC.—CANADA EAST.

The Society continues to receive the most manifold accounts of the unhappy condition of two emigrants who have landed in Nova Scotia from the British islands during the past year. Of the numbers who have landed in America, some idea may be formed from the fact that, up to October, 1847, 91,892 persons, flying from their native kingdoms, had crossed the great Atlantic Ocean. To the wretched state of the sick and dying emigrants themselves, allusion is made in the following extracts. But it is more especially the province of the Society to call attention to the suffering and devoted deaths of those who, when they were in the midst of raging and pestilential disease, were not to the rocks committed to their own peculiar cure, but to the rocks committed to their own peculiar care, and to the reckless and despair attendant upon the famine and distress which prevailed in Ireland, and parts of Great Britain, last winter.

It is in order that the names of those who, either in will or in deed, have thus devoted themselves to "lay down their lives for the brethren" for whom Christ died, may be placed on record, and had in honour by the Church at home, that the Society desires to draw attention to the accompanying extracts from a letter lately received to the Bishop of Montreal, which contains the names of those who, with his Clergy, have been in service of danger at the Quarantine Station at Gros Ile. It is to be hoped that such statements will also stir up Christians at home to a sense of the heavy debt they still owe to their brethren in Canada, when it is seen how the numbers of the Clergy are reduced, as well as their labours vastly increased, by that infliction from the mother country, and for its relief, which has well been termed "the scourge of the Colonies"—a reckless emigration.

for their maintenance and education. He had, I believe, some trifling property in Ireland; but latterly, from the unhappy condition of that country, had been unable to derive from it any advantage whatever, and had been obliged, in consequence, to seek assistance from friends, although I can testify that he lived in a most frugal and honest manner. His children have been taken by the Rev. Mr. Ardagh, the Society's Missionary at Borris, in the Diocese of Toronto, who has a large family of his own, by commencing them to the consideration and compassion of the Venerable Society.

"Both these gentlemen voluntarily outstayed their time at Gros Ile. I had established a rotation of service, giving a week to each clergyman. Mr. Anderson, being sent out to me by the Society, became so deeply interested in the scenes and incidents which he witnessed, and conceived so lively a desire to devote himself to the work of comforting and guiding the sick and the bereaved, that he earnestly solicited permission from me to remain, and he stayed six weeks. Still, as there was abundant work for two, and it was evident that the mutual society, help, and comfort that the one might have of the other, by the weekly arrangement of the services, and the patients, the weekly arrangement continued, and Mr. Morris, from some accidental interruption in the chain, had the opportunity of what he chose to avail himself of, remaining a fortnight. He cheerfully, as well as most lovingly, performed his duty, and worked together for the love and pleasure in their lives, and in their deaths they were not divided. They came together from the island, and were buried with a day of each other at Quebec. The cathedral, as of the day of the previous death of my admirable friend Mr. Chaboussier, to whom a memoir appeared in the 'Toronto Church' of the 17th September, was hung for three Sundays with black. Mr. Anderson was a remarkably plain-minded, as well as a truly zealous and faithful minister of Christ. Precious in the sight of the Lord is the death of his saints. But what an aim to do for the sheep that are left without a shepherd!"

Ministrations of the other Clergy. "The number of clergymen of our Church, being the only Protestant ministers in attendance who served the sick and the bereaved, during the season, was of these the Rev. Messrs. Rollie, Ferris, Sutton, Torrance, Leitch, Parkin, King, Anderson, Whitten, Morris, Ross, Guérout, Butler, and Morice, were Missionaries of the Society; and of these Missionaries, Messrs. Butler, King, and Morice, were the only ones who performed the duty of the sick and the bereaved. Messrs. Torrance, King, and Reid were very dangerously ill; the first of the three, who was ill at his mother's residence in this parish, I despair of his recovery. Mr. Ford was the chaplain to the station, but he was forbidden by his physician to return. Mr. Sutton was appointed as an assistant, but was removed after a short time. How Mr. Anderson and Mr. Morris sealed their ministry of service, it needs not to repeat here. During the season, the Society's Missionary at Borris, Mr. Ardagh, was the last who came down to Quebec to take his turn; but as the Quarantine Establishment was just being closed for the season, and there was scarcely a left for his labours, Dr. Mackie in my absence sealed his ministry of service at the station. During the season, the Society's Missionary at Borris, Mr. Ardagh, was the last who came down to Quebec to take his turn; but as the Quarantine Establishment was just being closed for the season, and there was scarcely a left for his labours, Dr. Mackie in my absence sealed his ministry of service at the station. During the season, the Society's Missionary at Borris, Mr. Ardagh, was the last who came down to Quebec to take his turn; but as the Quarantine Establishment was just being closed for the season, and there was scarcely a left for his labours, Dr. Mackie in my absence sealed his ministry of service at the station.

THE BISHOP OF HERFORD. The election, he it bad or good, of Dr. Hamden to the See of Hereford, was confirmed at Bow Church, in London, on the 24th inst., by a multitude of bystanders as has greeted the performance of such a ceremony since the stormy days of Elizabeth and Henry.

The Government had anxiously watched the event, and Dr. Lushington had been prime for the occasion by the Crown lawyers with a new reading of the preamble of the statute of Henry the Eighth, somewhat startling, in that it confessed, to the polished and liberal ears of the nation, that the Pope had been cited in usual form, by proclamation, some days before the confirmation, then and there to state their objections. They were summarily and imperatively required by the Government to state them; and the objectors then "BE HEARD."

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