## The Church.

a proportion of them relate to the most essential articles of the guilt of poisoning the streams of religious instruction at Christian faith; how many of them are expository and illustrative of Scripture-history, of prophecy, of miracles, of parables, of doctrines, of every thing which comes within the province of \* diligent Divine and faithful Pastor, intent upon enlightening his flock on all matters necessary to salvation, and desirous to build them up in the true faith and knowledge of the Gospel, as well as to render them practically virtuous and holy. Nor does it appear that the Clergy of that period were, in general; less assiduous in inculcating moral duties upon purely Christian principles. Few instances, comparatively speaking, will be found of practical discourses deficient in this great requisite : and if some writers were wont to fail in this respect, or were prone to indulge in the pride of human reasoning, to the neglect of the more authoritative mode of teaching which Scripture would have supplied, there were not wanting, on the other hand, a far greater number who stedfastly counteracted this propensity; and supplied better arguments and persuasives to Christian duty from the oracles of sacred truth.

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## THE CHURCH.

TORONTO, SATURDAY, JANUARY 22, 1842.

On Sunday last, the 16th inst., the Lord Bishop of Toronto held an Ordination in the Cathedral Church of this City, when Mr. JAMES JONES was admitted to the Holy Order of Deacon. Mr. Jones brought letters abomination and desolation! It must be borne in nation. The reverend gentleman is to be appointed which the Martyrs died, and its Homilies which they to the Mission of Stanbridge in Missisquoi Bay, a wrote. The doom includes all. The Eclectic and length. place which has been lying destitute for a considerable Nonconformist have virtually stigmatized the Church time, but in which two excellent brick Churches were of England as Antichrist! some years ago erected.

Mr. Jones was formerly a Minister of the Methodist and has published a little work, entitled, Dissent Invalidated and the Church Defended, of which Dr. word of the preceding quotations, and evince a settled Copleston, the learned and pious Bishop of Llandaff, hate that grows in intensity, as the Church increases has expressed a very favourable opinion. Mr. Jones, in her purity and efficiency, and, therefore, renders the we are further informed, came furnished with several gratification of that hate the more hopeless. But and offences contrary to the doctrine which ye have recommendations of a high order from Clergymen in England.

Although sound ecclesiastical principles are gradually extending their salutary influence, and mate-1841:-rially adding to the unity and vigour of the Church, we regret to perceive, in recent instances, a religious liberalism on the part of some Churchmen, most estimable as individuals, which we cannot but consider as contradictory to the spirit and letter of the Bible, and detrimental to the best and permanent interests of Christianity. The persons to whom we allude may have been actuated by the purest and kindliest motives; they may have deemed it an act of brotherly love to promote the efforts of religious societies unconnected with the Church ; and may have considered that, by so doing, they were disarming hostility against their own Zion, and preparing the way for a return of large bodies of nonconformists to the pale of the Church of England. We feel it however our solemn, SINFUL. though somewhat painful, duty, to lift up the voice of warning; and to express our decided and strong opinion that the Church in this Province is never in so great danger, as when shaking hands and fraternizing with Dissent. We grant that it is a duty in the Church to present an aspect of love and meekness even to hostile denominations, and to omit no opportunity of winning men over to that one Catholic and apostolic fold, which the Great Shepherd has appointed for the safe keeping of his sheep. But this must not be accompanied by a single surrender of a single article or tittle of belief professed and insisted upon by the Church. Charity, and the interchange of kindly offices are much to be desired : but truth, and an adherence to first principles, have far higher claims upon the human mind: and indeed that is not charity, human fear and a preference of man to God, which surrenders consistency and conviction for the sake of a hollow and transitory peace. Besides, by acting in this manner, we gain nothing, and lose much. Dissent, though it may exhibit the hands of Esau, will always retain the voice of Jacob. It will never cease its attempts to rob the Church of her heavenly birthright. The more pure she becomes, the more inveterate against her grows Dissent. It is not reform, but revolution and destruction that are sought after. If violence fails, other measures will be resorted to; and should it be seen that the Church rises the more triumphantly in her holiness and her might, the more she is assailed, --- should it be seen that the uncompromising, yet temperate, assertion of her divine conpromising, yet temperated wide the seeds of thought, tains the following HINTS FOR A SECOND REBELLION! and extends her dominion over the minds of her former bitter antagonists, -- forthwith a different mode of warfare will be adopted : the frown of hatred will be succeeded by the bland smile of deceptive amity; and the hand just raised to strike a blow will be proffered with a show of sudden friendship: the too frank and unsuspicious nature of our laity will be appealed to: and that which violence and abuse could not extort from them, the tones of assumed gentleness and love will not fail to obtain. Against secret wiles, as well as open assaults, it is our especial duty to warn every member of the Church. To do this the more effectually we shall proceed to show, from the language of Dissent itself, that however in this Province it may for a moment suspend its hostility against the Church, it is both in England and this country, inveterately opposed to our communion; and that the more efficient our Clergy become, the more they are stigmatized as disguised Papists, or sensual formalists. High Church and Low Church are involved in one swoop of condemnation; Church zeal is branded as bigotry; and Church missionary efforts are regarded as the machinations of a reviving and more spiritualized superstition. Having made these statements, we are prepared to justify them by the most convincing and abundant evidence. As our first witness we will call the London Eclectic Review, the leading periodical of the English Dissenters; which, in a late number, when treating of the "Homilies and doctrines of the Church following extract is taken from the first number:of England," thus characterizes the system of religion which they inculcate: "Ten thousand immortal beings, who know not the way to heaven, are encouraged by this ungodly system, to act as Clergy-men; and thus incur the guilt of poisoning the streams of religious instruction at their source. As the inevitable consequence, formality, under the name of piety, overspreads the land; and the evangelical clergy, who should come forth in the power and spirit of Elijah, are toiling to reconcile their schis atical position with their allegiance to an ecclesiastical system which contracts their views and withers their energy. Millions of our countrymen, including especially the higher ranks, are beguiled and betrayed by the delusions which are thus by authority palmed upon them as scriptural verities; and the a language in daily use throughout Great Britain, literature of Ireland, and North America, and familiar to the learned of all

their source. The evangelical clergy fall under the the Wesleyan has thus expressed himself: lash, and millions, including the best educated of our countrymen, are pronounced as spiritually beguiled and betrayed. Can this startling instance of sectarian audacity be paralleled by any Dissenting publication of the present period? We reply, Yes. It can not only be paralleled, but it is far exceeded by a paragraph which has lately appeared in the London Nonconformist, a popular newspaper among the Dissenters. The Church of England is thus maligned by the journal in

question : "An admitted evil-an evil of frightful magnitude-an evil affecting not the honour only, but the very vitality of Christian truth—the Church of England; an evil, which converts a living, beauteous, gentle, life-giving reality, into a dead, offensive, peace destroying form; which commits a system of means, appointe inter destroying form; which commits a system of means, appointed to work out spiritual renovation, to the management and super-intendence of men, the greater part of whom bitterly repudiate the very ends those means were designed to subserve; AN EVIL, WHICH, IN ALL HIGH SENSES, INTELLECTUAL, MORAL, AND SPIRITUAL, WORKS LIKE A PESTILENCE, SPREADING ABROAD OVER THE WHOLE LAND ABOMINATION AND DESOLATION, NOT MERELY EXISTS IN OUR COUNTRY, BUT FLOURISHES, EXTENDS ITSELF, AND IS TAKING HOLD UPON OUR COLONIAL

DEPENDENCIES." Here, as in the former instance, the entire system of the Church is condemned without reservation, and compared to a pestilence spreading abroad over the whole empire, including the colonies, a spiritual mind, that both these fell and utterly false invectives

Perhaps, at this point of our argument, we may be met by the remark, that Dissent in Canada is very contrexion in England; but he left that body long ago, different from what it is in England, and exhibits none of that bitterness and rancour which envenom every

Toronto Christian Guardian, of the 17th November, "We deny the primitive model of her [the Church of Eng-

and's] services. There is nothing like them to be discovered in the history of the earliest centuries of the Church of Christ. The modern pomposity of Church ministers in the performance of public services was unexhibited then. Forms of prayer, except the Lord's prayer, were unknown. \*\* \* It [the Prayer Book] teaches the regeneration of infants by baptism— that Bishops have power to confer the Holy Ghost—that her priests can forgive sing—that all whe die on the heaven. [The priests can forgive sins—that all who die go to heaven. [There s a parallel passage to this in Lesslie's Almanac.—Ер. Сн.] We could point out objections to the Articles, Apocryshal lessons, and other matters. These are among the reasons why there is so much hypocrisy in subscription to the articles."

"If the sacraments administered by Church-ministers be aving, why are the youth of the Establishment so ungodly?-Why are her members, many of them so worldly,—so corrupt? Is there a Protestant Church to be found MORE CARNAL AND We venture the assertion, there is not. IF A SPI-RITUAL RELIGION, IF A STRICT MORALITY ARE REQUIRED MANKIND MUST TURN DISSENTERS. We challenge the Church to show a proportional number of holy and useful members in her community with any given number which might be named of dissenters." "We deny the spirituality of her [the Church of England's] MANKIND MUST TURN DISSENTERS. \* We challenge

ministry. This is a prolific topic ; and we can only epitomize :-The Sovereign is the head of the Church, -- the Legislature regn lates it,-the appointment of Bishops is by secular and politica men,-there is a perversion of Church property to support men,—there is a perversion of Church property to support Deans, Prebendaries, Canons, &c.—carelessness in observing the qualifications of the Clergy,—non-residence, tithes, and that monstrous sin of patronage, &c. &c. Many of the Clergy are mere moralists. Many are immoral. Christendom cannot present a Church in which there are so many Sabbath-breakers, inebriates, triflers, card-players, fox-hunters, and patrons of balls and theatres. We speak of the Clergy, as well as their people; and let what we say be refuted if it can. The cry of pure Church is deceptive and disgusting to informed persons. many parishes the Clergy detest true religion."

"It more closely resembles Paganism and Popery than the Gospel of Christ. It is one of the most absurd, most palpable, and most fatal forms of corrupted and perverted Christian that has ever gained footing among mankind. Let none that understand true religion call such a scheme trivial. It is imunderstand true rengion can such a scheme doctrines and spirit mensely injurious; and it is opposed to the doctrines and spirit of the Church of England [this we most pointedly deny, and of the Church of England [this we most pointeally deny, and have proved the contrary—ED. CH.] as well as to Scripture and to fact, [this is equally incorrect.—ED. CH.] It is true that some advocates of 'Succession' do not go so far as others, but their path is downhill: and if they have not reached the but their path is downhill: and if they have not reached the bottom, many have; while the fatal tendency and effects of error bid us both beware ourselves and faithfully warn others. Not with aversion but with pity, should we regard the holders of such pernicious and deally errors; while the errors them-selves we should regard with unqualified abhorrence." We would rether not have made this allusion to the

We would rather not have made this allusion to the Wesleyan, for we here repeat our often-expressed wish to have no controversy with the organ of so loyal and respectable a body as the British Methodists in connexion with the English Conference. But we cannot sit still while the Church of England is assailed, and not protest agains that habit of invidious remark in which the Wesleyanhas shown a disposition to indulge. The "Succession' is turned into a bugbear to frigh-

ten the ignorant. The editor of the Wesleyan, we presume, maintain the validity of Presbyterian ordination; and, if o, upholds the doctrine of "a succession,"-whether rightly or not is not now the question,-just as much as the Church of England.-If there is no such thing as a succession, there is no continued illness, we deeply lament to state, prevented are levelled, not against a particular party in the such thing as a priesthood,-for the office of the continued illness, we deeply lament to state, prevented his Lordship from going through the fatigue of an ordi-which the Martyrs died, and its Homilies which they not the be open to every man; and we do which the late Roman Catholic Bishop of London, from the Method, dist persuasion, and Mr. Mason, and the son of Charles Wesley,

To the preceding observations we append the following practica remarks :----

To support Desent is to act in opposition to the lainest injunctions of Scripture .- "I beseech you, brethren, by the same of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among ya; but that ye be perfectly joined together in the same mind, and in the same judgment." -1 Cor. i. 10. "Mark them which cause divisions Dissent is the same in Canada as in England, and we learned; and avoid them; for they that are such serve will substantiate this assertion by incontrovertible not our Lord Jeus Christ, and by good words and and recent proofs, from an editorial article in the fair speeches, deseive the hearts of the simple."-Rom. xvi. 17, 18 Scripture abounds with warnings of this kind, and our Litany has concentrated the force of them all in thit excellent petition, wherein we are taught to pray for deliverance "from all false doctrine, heresy, AND SCHISM."

To support Disent is to injure the Church. The wants of our own Communion are innumerable and pressing. The spiritual desitution of Toronto itself is lamentable in the extreme. The country parishes are crying out aloud for resident pastors. It is with difficulty that our people can build Churches, or when built that they can furnish them with the decent appliances of public worship. A grievous want of Bibles, Testa-

ments, and Prayer-Books, is too generally felt. Our ill-paid clergy require assistance in furnishing their Sunday Schools with the necessary books, in establishing Lending Libraries, and in obtaining tracts to diffuse a knowledge of sound religion, and to dispel the various heresics and extravagant opinions which infest almost every quarter of the Province. Means are needed, to counteract the poison of infidel and disloyal publications ; in short, were Churchmen a hundred fold more liberal to their own Church than they are at present, a thousand wants would still remain unsupplied, and there would only be fresh calls for still further exertions. To support Dissent, then, is to deprive the Church of, we may say, its daily bread.

To support Dissent, will not be the means to conciliate or lessen Dissent. Here and there a pious or intelligent Dissenter will rise superior to the prejudices of education, and, on examining the claims of the Church, will forego his animosity, and soften in his feelings and opinions towards her : but there are few among them, we fear, who, like the Rev. Egerton Ryerson, will found ready to acknowledge her excellence, and to bear testimony to the scriptural character of her Articles and her Homilies. The more active and exemplary our Clergy are, they more they meet with opposition : and while we acknowledge with pleasure a few instances long tissue of abuse, of which we have only picked out of kindly feeling on the part of Dissenters and their religious teachers, we constantly hear of a far greater number of instances where they throw every obstacle

clergy who subscribe to them are calumniated as men constant and undeviating practice, —a doctrine, we are between the two extremes of Popish and Protestant who know not the way to heaven, and charged with the prepared to prove beyond contradiction, maintained Dissent. We have since gleaned a few particulars had taken of his perversion to Romanism. The fol- Orders in the Church.

the London Argus:

"I think it right to inform you that the Rev. R. Sibthorp, "I think it right to inform you that the Rev. R. Sibthorp, in early life, either actually did, or fully prepared himself to, enter the Romish Church; and so persuaded was the late Dr. Tomline [then Bishop of Lincoln] of the unsoundness of his religious views, and the fluctuating character of his mind, that he rigidly and constantly refused him admission into his dione rigidly and constantly related him aumission into his dio-cese. It is true Mr. Sibthorp performed the duties of the mi-nistry in the parish church of Tattershall, in the county of Lincoln, but Tattershall is a *Peculiar*, over which the Diocesan has no control

"Thus, Sir, you will perceive that the secession of the Rev. "Thus, Sir, you will perceive that the secession of the Kev. Gentleman is no new thing—the result of new opinions or new views of ecclesiastical polity, but merely the revival of slumber-ing tendencies and long-forgotten attachments, which some pe-culiar circumstances— perhaps the absurdities of that ultra pro-testant system of which he was once a shining light—have are in called into a view? again called into action."

A correspondent of The Newcastle Journal writes thus sourdly upon the alleged influence of High Church principles in misleading Mr. Sibthorp :

"To the insinuation that the tendency of High Church prin ciples is towards Rome, I need only reply, that no class of di-vines in the English Church have been so able in argument, and so indefatigable and successful in exertion, against the corrup-tions of Rome, as Laud, and Bull, and Hammond, and Cosins and such like men, who, if they lived in our day, would be called and such like men, who, if they lived in our day, would be called High Churchmen, and by the ignorant and the malicious be stigmatized as Puseyites. And if their doctrines naturally lead to Popery, how shall we account for the numerous and mi-serable defections of men holding directly contrary opinions? What misled the Hon, and Rev. Mr. Spencer, an enthusiastic low Churchmen 2. What used a side the Rev. Dr. Browner low Churchman? What turned aside the Rev. Dr. Bramston and the daughter of an eminent and respected living member of the Wesleyan Society? To what must we ascribe the fact that the Romanists count in Edinburgh, on the annual accession of a bundred converts from the ranks of Presbyterianism and Pro-

a hundred converts from the fails of these persons into Popery testant dissent? Is the lapse of all these persons into Popery to be ascribed to the prevalence or the absence of High Church principles? Or to look to the other extreme, is it owing to the High Church principles, that so many are daily descending from one stage of Protestant dissent to another, till they are at last received into the yawning and fatal gulf of Socinian Infidelity? For the falling away of these ast named unhappy persons, High Church principles were never held responsible; and the outery raised about the secession of Mr. Sibthorp to Popery, shows that his case is extraordinary, if not solitary. In regard to this gentleman, there is quite enough in his former history to account for this defection, without adopting the Standard's unlikely explanation. We shall not judge uncha-ritable of him. if we preported him to be a prove front much ritably of him, if we pronounce him to be a man of most amiable feelings, but, at the same time, of very unstalle judgment. If report speaks true, it is not the first time he has joined the Roman Communion, from which after the lapse of twenty-four hours he again seceded; and his early religious education and experience were not of a kind to correct this infirmity of mind. In former times he was thoroughly imbued with low Church principles, for which he was for a long time the zealous and pular advocate. Now, these principles (as is well known) sparage Church authority, and in its room, substitute individual authority. They make private judgment the standard of doctrine, and private feeling the criterion of practice. The in-terpretation of Scripture which concurs with a man's own ideas s the truth ; the impulse of a man's own fedings is the voice of

the Spirit. We learn, moreover, through a private channel, that Mr. Sibthorp used to officiate, some years ago, in a parish church near Oxford, and that immense crowds went to hear him preach. His manner in the reading-desk is described to us as having been very peculiar. He repeated the whole service from memory, with his eyes upturned, never looking into the book; and his sermons were extemporaneous. So universally was Mr. Sibthorp's approximation to Dissent acknow ledged, until a short time previous to his late unhappy defection, that the editor of the Christian Guardian, of this city, so recently as the 17th of November last, classed him with several clergymen of a peculiar school of theology, and designated them "THE GLORY OF THE NATIONAL CHURCH." It may thus be almost literally said in the case of Mr. Sibthorp, that what Dissent has lost has been added to the Church of Rome.

The letter of the Rev. Egerton Ryerson, and our editorial comments by which it was accompanied, have been copied from The Church of the 1st instant into e Christian Guardian of the 12th instant.

Preachers before the Universities, the Inns of Court, and other an ungodly system, and the thousands of the national Liturgy of the Church, -a doctrine recognized by her a consistent Churchman, but had always oscillated themselves to the Church several years ago. Mr. Ryerson himself has stated in print that the late revered Bishop Stewart, before reaching the Episcopate, had endeavoured to prevail upon him to receive Holy

Out of personal courtesy to Mr. Ryerson, we would willingly have inserted the whole of his remarks, but our want of room prevents us from fulfilling this wish: we are happy, however, to add that the tone of them is moderate, and that his kindly allusions to ourselves are such as to divest the controversy of the slightest unpleasant feeling.

The letter of A Non-RESIDENT IN TORONTO, OB the subject of Church-extension in this City, is a strong and sufficient proof that if an undertaking to build one or more Churches be commenced, the necessary means will not be long sought in vain. Our correspondent, it will be perceived, offers 101., if one-251., if two,-and 501., if three additional Churches be begun,-perhaps he would allow the one near the Toll-gate, recently erected, to be considered as one of the three. We trust that this example of munificence will have its effect upon others.

We hope to return to this matter next week, and we very much regret that we cannot find room for some earnest and excellent editorial remarks on the subject, which have recently appeared in the Par triot. The time for building-operations is not very far distant, and the intervening period would not be more than sufficient for raising subscriptions and maturing plans. Why do not the Building Committee of St. George's Church request their Chairman to hold a meeting, and then proceed with the undertaking in some shape or other?

We think it right to warn every loyal man, and every lover of Christianity, against purchasing any Almanac published by the Messrs. Lesslie. They have different titles for the same scandalous publication, calling in sometimes The People's Almanac, and sometimes The Mechanics' Almanac.

## Communications.

[Our-communications are beginning to increase so much upon a that we deem it necessary to follow the example of the London Churc periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—ED. CHURCH.]

## CHURCH EXTENSION IN TORONTO. To the Editor of The Church.

To the Edutor of The Church. My dear Sir,—I was much gratified by reading the animatel and forcible articles, both in *The Church* and *The Patrick* on the importance of Church extension in Toronto. I am per-suaded you only need to take measures commensurate with the acknowledged destitution which at present exists in order to suaded you only need to take measures commensurate we acknowledged destitution which at present exists, in order of enlist the sympathies of the public, and to secure their manif-cent and most ample aid. Propose only one extra Church, and you will erect it with difficulty; determine on two, and you No accomplish the greater object with comparative ease. indeed in Toronto, but hy the willing aid which will for indeed in Toronto, but hy the willing aid which will for in from other quarters. For many an individual, both in set out of the Province, will see it his duty, in the latter case, it contribute, who, should the minor object be presented to him would think that the people of Toronto would be able in sent way or other to help themselves. I had occasion, some time since, to appeal to my friends in England, on behalf of some Canadian parochial object, which I could not well have accom-plished without extra aid. But the difficulty in procuring dif-aid was much greater than I had anticipated. And wby? I to kind collectors told me that the sum I solicited was far to kind collectors told me that the sum I solicited was small; that it did not amount to "a case;" that had it be four or ten times as mach, many would have felt it their du to aid me; but that as it was, they told them that they had doubt but that, with a little extra exertion, I should be myself to attain my object. And, in this point of view, I almost inclined to think that, should a third additional Chi appear desirable, either in Toronto or its suburbs, and a s ciently urgent case could be made appear, the necessary in ciently urgent case could be made appear, the factor are an index appear, the factor and the second adequate plans, and make suitable appeals, in order (with adequate plans, and make suitable appeals, in order (where blessing) to secure the desired result. Yes; only state b real friend of the Church in England, that three addi Churches are actually needed in or contiguous to Toronto he will say, "Is such the melancholy fact? then I will g p them: it is utterly out of their own power: ans of Church extension must be afforded them. help the

But I am forgetting the more immediate of dressing you. The appeal made by yourself by yourself dem to bestow upon must and will men without in of error which i and, as you hav to enkindle zeal

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polity, may ex Christian worl spect to Mr. R the difference i jections have England, as a establishment indeed entirel part of his le undation of doctrines," an eve in the de cles and Hom is founded. I he admits the of the Churc blishment an and should e not now pau brought to a Reserves," ] sword he ha its scabbard object so ut an object so its composi rally instru With re

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"We deny the great utility of her system. So far as there is Scripture in her forms, and piety in her members, she is of Enough, however, has been said of HER SECULARITY, IGNORANCE, PRIDE, WORLDLINESS, AND IMMORALITY; and more might be said of the Popery that is spreading in her, to lead us to disallow her falsely reported remarkable usefulness."

The editor of the Guardian, not content with this a few threads, has even gone the length, in his paper of the 22nd December, of saying that, in the scandalous Almanac published "by Messrs Lesslie Brothers, in the way of our Clergy and the Church. there is much useful information." We care not whether the Almanac, sent as a specimen to the Guardian, contained the appendix, mainly consisting of a foul and blasphemous libel on the Church of England, or not: the body of the publication itself, conunder the respective dates :---

"21. January, Louis XVI. guillotined. 1793. 30. January. Charles I. beheaded. 1648.

 20. April. Battle of Lexington. 1775.
3. June. Charles I. carried off to Newmarket. 1647. 12. June. Colonial Advocate Office destroyed. 1826. 17. June. Battle of Bunker Hill. 1775.

22. June. Edward III. murdered. 1483. 26. June. England allows sympathisers to invade Spain.

4. July. Independence of the U. S. declared. 1776. 1835. 9. August. Louis Philippe elected King of the French.

1830. 24. November. Manchester massacre. 1819."

These significant records in the body of the Almaac, and its libellous appendix, may certainly furnish "much useful information,"-useful, however, if we may so misapply the word, in its tendency to subvert every political and religious institution of the empire, -to enkindle the flames of a second rebellion, -and to make men familiar with the election or guillotining of crowned heads.

Having thus made known how the Christian Guardian, published under the direction of the Wesleyan Methodist" Society "in Canada," regards the Church of England, we will show that the same hostility is

manifested by another body of Dissenters, and by a denomination whom we do not wish to include under that term. The Baptists, have recently altered their a Canadian Wesleyan Methodist female deputation monthly periodical into a paper called the Register, will not hesitate to apply in the most pushing and published once a fortnight at Montreal, and the "Oxford prelacy, aided and abetted by the ample funds of the

Propagation Society, is now unhappily turning the Church Missionaries into bitter opponents and even persecutors of other communities. The friends of evangelical truth and religious liherty have much cause to dread the ascendancy of this disguised Popery. \* \* \* With the exception of the Rev. M. Willoughby of this city [Montreal], and a small number of assistants, we FEAR THAT THE MASS OF THE CLERGY IN CA-NADA ARE WEDDED TO PUSEVISM."

Thus, according to the Register, the mass of the Canadian Clergy are wedded to Popery,-for that is the meaning attached to the nickname of Puseyism.

dealing a blow at the Church of England, though, at latter has positively refused.

To support Dissent is to mislead the uneducated Churchman. When a man of plain understanding sees a person whom he respects for station and intelligence supporting Dissent, attending its meetings, and con-why, that Dissent and the Church are nearly the same, divided merely by a nominal difference. To be accessory to the propagation of so serious and common an error as this,-is what every true Churchman must shrink from, and pronounce, if he can assent to the language of the Liturgy, to be most indefensible.

The sum of the whole is this: the Church wants all that the Churchman can spare, and he does wrong when he contributes to Dissent.

We learn, from numerous quarters, that the Church people of this city have been annoyed, during the past week, by a female deputation, soliciting funds on behalf of the Canadian Wesleyan Methodist body .----The deputation have, most unbecomingly, obtruded themselves into lawyers' offices, shops, and private dwellings, and have urged their suit with an importunity which, while it has extorted unwilling contributions, has created a sensation of general annoyance and disgust. We say, without hesitation, that this mode of raising funds is a disgrace to any religious society. In the Canadian Methodist body it is perhaps more strikingly indecorous and inconsistent than it would be in any other, for its organ, the Christian Guardian, has denounced the youth and members of our communion as "ungodly," "carnal," "sinful," home." - Titus ii. 5.

We trust that Church-people will begin to open than good, by diverting a single farthing from their same according to the commandments of God." own Church. The liberality, too, is all on one side, -for we have heard of instances where charitable societies among the Dissenters in this city, after

has offered to subscribe if the Dissenter, on some rity for exercising such a power; if he did not ordain Wesleyan, of this city, which loses no opportunity of future occasion, would reciprocate the bounty, the as a clergyman, he was nothing, as regards the act of

Mr. Ryerson, as was very natural and fair, has added some remarks of his own on our editorial observations; but as he appears to us to have left the force of our arguments completely unimpaired, we do not think it necessary to prolong the discussion by referring to bility, be only met with a shrug or a smile, and receive them in full. On one or two points, however, we have quietus with a cool and distrustful "impossible." a few words to say.

Mr. Ryerson states that Bishop Stillingfleet changed his opinions and adopted, after his elevation to the Episcopal Bench, higher and more exclusive views of Episcopacy." This is a totally, though no doubt unintentionally, erroneous assertion. Stillingfleet adopted his "higher views" several years before he was made a Bishop. But, as we before observed, Mr. Ryerson is chargeable, on the lowest ground maintained by Stillingfleet, with the offence of separation.

Mr. Ryerson, we are happy to find, makes some very strong admissions in favour of Episcopacy. He says that "the editor of The Church has undoubtedly strong ground in favour of Episcopal Government (which is virtually the government of the Wesleyan Methodist Church) arising from its universality, its reasonableness, its efficiency, its importance in promoting church-union, without attempting to maintain its exclusiveness and essentiality, in its diocesan modification and succession to the very existence of the Church of Christ." We do not see how any one can admit the UNIVERSALITY of Episcopal government, without admitting its divine origin and perpetual ob-

ligation. In another place Mr. Ryerson contends, that "the Wesleyan Methodist Church in Canada existed before the Church of England here, and therefore could not have separated from it." To this we reply that we do not consider that there ever has been, or ever can be, a Methodist Church in Canada. Mr. Ryerson will admit, that Mr. Wesley was the founder of this reputed Methodist Church. But from what source did he derive his authority to found it? Every Meand "inebriates," and yet to persons, so stigmatized, thodist, we apprehend, will acknowledge the validity and consider that ordination as the authority from obtrusive manner for pecuniary contributions. St. which he derived all the spiritual power that he exer-Paul instructs the young women to be "keepers at cised. But what does the priestly commission, with Simply "to minister the Doctrines and Sacraments, their eyes to the danger of exercising a false liberality. and the Discipline of Christ, as the Lord hath com-They may rest assured that they are doing more harm manded, and this Church and realm hath received the power of ordination is given, and consequently Mr. Wesley, in ordaining ministers, or appointing bishops, if he ever did the latter, had no more warrant than the first layman with whom one may chance to meet man of the Church of England, he can show no autho-

But supposing that the Methodists preceded the

We adverted last week to the case of the Rev. Church in this Province, which we here neither admit self-opinion, but in charity, and kindness, and ge

you 102. town operation; and I shall be happy to give erection of one additional Church, should only one be del on; but shall have greater pleasure in adding 151 to this a My allusion to a third additional Church will, in all pro-

however, be taken up and, at once, acted on, (for local of the committee the further sum of 25l, or 50k for the hree. otherwise pledge myself), I would most gladly place al three.

Believe me, my dear Sir, A NON-RESIDENT IN TORON Your's very sincerely, January 16th, 1842.

CONTROVERSY AND THE CHURCH. To the Editor of The Church.

To the Editor of The Church. "We do not pretend that our Liturgy, any more that "which approaches so near to perfection. It is so i "trived, that the wisest may exercise at once their "devotion; and yet so plain that the most ignorant "understanding; so full, that nothing is omitted which "public; so particular, that it comprises most things "private. Its doctrine is pure and primitive; and its "few and innocent, that most of the Christian work" "them; its method is exact and natural; its language "Holy Scripture, and the rest being the expressions "best ages."—Dr. Comber—Compan. to the Temple," Terontenae, Jan."

Frontenac, Jan'y 7th,

Sir,-If it behoves us to look impartially into controversies, opinions, and confessions of faith, it less true, that our researches in this course of study us, that ecclesiastical history has rarely been written lightened spirit, or religious controversy conducted wi We shall, indeed, too often find, in both the o

other, perverse ingenuity, bigotry, and uncharitab stituted for learning, candour and truth, and especia rity, which is not only the bond of Christian lov greatest of all Christian virtues. It is remarked disputes, that both parties are commonly in the wrol equally certain, that both may be, in a certain deg and it will generally be found, that individuals, se tions, who, in times of political or religious discol the most opposite parts, and acted with the most hostility to each other, may yet have been equally This conclusion doe that demoralizing principle of universal doubt, the modern philosophy, which, in these days of utilitaria sumes the name of liberality, and is, in its consequ less noxious and dangerous to society, than the fierd Catholic or sectarian bigotry. It carries with it c trary, consolation, as well as humiliation; for, in us how much virtue has existed in combination v opinion and conduct, it proves also, that more rewill be found in the human character, than the world ral has given it credit for.

These ideas have arisen in my mind from a perusal the No letter of the Rev. Egerton Ryerson, which appear last paper, and your remarks thereupon, and which I not too sanguine in hailing as the comme in the discussion of religious principles and When men of opposite principles, she colony. to lay aside the weapons of malevolence and "sheathe the sword," and hold out the olive bra refused to relieve any but those belonging to their own in the street. If he assumed to ordain, as a clergywithout, of course, sacrificing principle to expedi those overtures in the spirit with which they are the good and learned Bishop Hopkins, of Vermont, "In the cause of the Divine Gospel-in the ser Church of God-in the defence of its primitive truth and order, to strive with all men-not in the terness, nor in the bigotry of intolerance, not