

Poetry.

TUESDAY IN WHITSUN-WEEK.

When He smelt forth His own sheep, He goeth before them— St. John x. 4.

(Addressed to Candidates for Ordination.)

Lord, in thy field I work all day, I read, I teach, I warn, I pray, And yet these wild wandering sheep Within thy fold I cannot keep...

THE GIFT OF TONGUES.

(From Dr. Jortin's Sermons.)

Christ at His ascension commanded His apostles to go and teach all people. This seemed not capable of performing upon many accounts, particularly because they understood not the languages of foreign nations...

This was a power which neither Moses, nor the prophets, nor John the Baptist had received, nor had Christ himself during his ministry exercised it.

WHITSUNDAY.

(From Bishop Joly's Sunday Services.)

It is a just observation, that the law of Moses was the gospel of Christ, covered under types and figures; and the Gospel is that law unveiled, the truth of which the former was the type; the same God and the same Mediator between God and man regulating and conducting all from beginning to end.

THE WITNESS OF THE SPIRIT.

(By a Correspondent of the Irish Ecclesiastical Journal.)

This passage, Rom. viii. 16, (says Bishop Bull) is in almost every man's mouth, but is rightly understood by very few; yes, by too many is dangerously mistaken and abused.

natural objects through our senses, the brighter such resemblances are made the more impressive they become; the mind rising from the things that are seen, to the invisible, eternal realities, which eye hath not seen, nor ear heard, nor hath it yet entered into the heart of man to conceive as they are in themselves.

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suffice to show, that they who will not be converted by cool, calm, and rational measures, will not be wrought upon, as to any good and lasting effect, by eagerness or passion.

SAINT JOHN THE EVANGELIST.

It is to St. John that we are indebted for the knowledge of the Persons in the Godhead: it is he who has unfolded to us the deep mystery of the Trinity, in which natural reason alone discovers nought but perplexity and darkness.

PRESENT PROSPERITY OF THE CHURCH OF ENGLAND.

(From a Speech by the Rev. H. Scadding before the St. George's Society of Toronto.)

MR. PRESIDENT AND GENTLEMEN,—This is not the place to enter into any very lengthened remarks upon the sentiment last proposed by you, and which was, and always is, so cordially received by this assembly.

great concerns of time and eternity; Churches more fully attended; sacraments and divine offices more frequently and fervently partaken; unexampled efforts to evangelize and provide Church room for the multitudinous population of the land, and to carry religion into the dark recesses of heathenism.

DECAY OF DISSENT IN THE CITY OF LONDON.

(From the London Morning Herald.)

So certain, so general, and so visible is the change, that we are quite certain that any observant person, who knew London in 1823, and has only recently revisited it, must be struck with the change, even in matters most obvious to the view.

At the present moment the same person, taking the same walk, might almost fancy that he had got into another country. Splendidly-bound Common Prayer Books, illuminated, and with large crosses on their covers, models of old churches, baptismal fonts, altars and tombs, appear now, where in former times we saw only horrid profanities or disgusting libels.

THE CHURCH.

COBOURG, FRIDAY, MAY 9, 1845.

After a lengthened citation of what he terms the "lofty claims" of those who advocate the Episcopal Succession, Mr. Lillie proceeds to argue that Bishops cannot be the successors of the Apostles, because they inherit not their extraordinary powers and miraculous functions; his language is as follows:—

"Have the Bishops with which the Church is now blessed seen Christ in the flesh? Have they been called directly to their office by Him? Do they possess the gift of inspiration? Do they work miracles, or can they by the laying on of hands confer miraculous gifts? Do they bear an universal commission, which lays the churches of the whole world under imperative obligations to comply with their injunctions? If these questions must be answered in the negative, which we presume is the case, —Apostleship is out of the question, for all these were characteristics of it."

TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, April 15th, 1845.

REVEREND BRETHREN,—In conformity with a Resolution passed at a Special General Meeting of the "CHURCH SOCIETY," held at Toronto, on the 23rd of October last,—that four Collections should be made annually throughout the Diocese in aid of the funds of this Society, at such times as the Lord Bishop shall appoint, and that the proceeds of two of such Annual Collections should be devoted to the maintenance of Travelling or Resident Missionaries in this Diocese,—I have to express my desire that a Collection be made in all Churches, Chapels, and Stations in this Diocese, on TRINITY SUNDAY, that is, on the 18th of May next,—the same to be applied exclusively to the promoting of the cause of Missions in this Diocese, under the direction of the Church Society.

IN ORDER TO OBTAIN THE INCONVENIENCES WHICH ARE FOUND TO ARISE FROM THE POSTPONEMENT, IN CERTAIN INSTANCES, OF THE COLLECTIONS BEYOND THE PERIOD AT WHICH THEY WERE REQUIRED TO BE MADE, AND TO SECURE THE UNITY OF ACTION WHICH A STRICT ADHERENCE TO ONE PARTICULAR DAY FOR THIS OBJECT WOULD HELP TO PROMOTE, I BEG PARTICULARLY TO RECOMMEND THAT, IN ALL PRACTICABLE CASES, THE COLLECTION BE MADE ON THE DAY ANNOUNCED; OR IF CIRCUMSTANCES SHOULD UNAVOIDABLY CAUSE ITS POSTPONEMENT, THAT IT SHOULD NOT, IF POSSIBLE, BE DELAYED MORE THAN TWO SUNDAYS BEYOND THE TIME ORIGINALLY FIXED UPON.

As the proposed Collection on Trinity Sunday is designed to further a most important and noble Christian object, it is my fervent prayer, as it is my hope, that the Lord will put it into the hearts of all his faithful people, to remember, on that occasion, the claims of the spiritually destitute, and "while they have time, to do good unto all men; specially unto them that are of the household of faith."

I remain, Reverend Brethren, Your's faithfully,

(Signed) JOHN TORONTO.

The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto, will be held, at Toronto, on Wednesday the fourth day of June next. Divine Service, preparatory to the business of the day, will be held in the Cathedral Church, at 1 o'clock, P.M.

The Clergy who may attend are requested to appear in their robes.

The Lord Bishop of Toronto will, with the Divine permission, hold his next General Ordination in the Cathedral Church at Toronto, on Sunday, the twenty-ninth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate, without delay, their intention to offer themselves, and to be present for Examination on the Wednesday preceding the day of Ordination, at 9 o'clock A.M., furnished with the usual Testimonials, and the Si-Quis attested in the ordinary manner.

We are requested to state that it is the intention of the Lord Bishop of Toronto to hold Confirmations, during the ensuing summer, throughout the District of Gore and the several Districts above it, with the exception of the few places visited for that purpose during the preceding year. His Lordship requests that such of the Clergy in the Districts about to be visited,—whether resident or travelling Missionaries,—as have established new missions, or stations, at which it would be desirable that Confirmations should be held, would signify the same to him at their earliest convenience, that he may so arrange

his journeys as to include them in his list of appointments.

A series of Lectures, by a combination of Ministers in the City of Toronto, appears to be in progress,—the main purport of which, it is alleged, is to counteract "the extravagant claims and pretensions of the High Church party;" in other words, to overturn, if they can, the principles of the Church of England as taught in her recognized Formularies. It would be a waste of labour to analyze these productions, as they successively appear in the Banner newspaper; so we shall, for the present, content ourselves with a cursory examination of the fourth of the series,—a Discourse on "the Christian Ministry," delivered by the Rev. Adam Lillie. And we enter upon this review of the publication in question, not because it has been instrumental in creating any new "difficulty" or bringing to light some novel objection or expedient; but because some little degree of variety has been aimed at in traversing the well-worn cycle of apostasy and pretext; and we conceive that it may not be altogether unprofitable to refresh the memories of those who entertain these erroneous views of Episcopal Jurisdiction with some, at least, of the arguments which have been repeatedly advanced against the peculiar tenets they are pleased to avow. It is very certain that their faculties of retention, in this matter, must either have become seriously weakened, or be purposely relaxed, from some motive of policy or convenience, when we find them, with a most exemplary patience, diligently reiterating, from time to time,—as if to exhaust the perseverance, where they cannot impair the good cause, of their opponents,—statements which have been refuted so soon as they had been made, and advancing a threadbare scheme of reasoning which would long ago have been consigned to obscurity and concealment, if the modesty and judgment of its propounders had borne any proportion to the extent of its own inaccuracy and unsoundness.

The same errors and fallacies, the same misapprehension of Scriptural passages bearing upon the controverted point, and the same forced accommodation, or rather absolute distortion, of Patristic testimony, which characterize the tactics of our adversaries in general, have been adopted, indeed, by Mr. Lillie as well as by his predecessors and colleagues; but we are bound to make this observation, that the discourse of this gentleman evinces less of that acrimony, and none of that vulgar vituperation, which too often distinguish the productions composed for the attainment of a similar object. The abandonment of all that is positively offensive,—of all that violates decency whilst it falls, often for that very reason, to promote conviction,—is an improvement in the conduct of this argument which affords us satisfaction, because it is likely to subserve that temperate spirit and composed demeanor which should accompany the discussion of all religious topics; and although we would not be supposed to express an unqualified approval of the mode in which the dissertation we are considering has been managed, we are by no means unwilling to acknowledge that it is considerably superior to the articles, original and selected, which are commonly presented to the public in the columns of the rather anomalous newspaper in which it has made its appearance.

After a lengthened citation of what he terms the "lofty claims" of those who advocate the Episcopal Succession, Mr. Lillie proceeds to argue that Bishops cannot be the successors of the Apostles, because they inherit not their extraordinary powers and miraculous functions; his language is as follows:—

"Have the Bishops with which the Church is now blessed seen Christ in the flesh? Have they been called directly to their office by Him? Do they possess the gift of inspiration? Do they work miracles, or can they by the laying on of hands confer miraculous gifts? Do they bear an universal commission, which lays the churches of the whole world under imperative obligations to comply with their injunctions? If these questions must be answered in the negative, which we presume is the case, —Apostleship is out of the question, for all these were characteristics of it."

When we aver, as every advocate of the Episcopal Succession does aver, that the order of Bishops is connected by direct and lineal affinity with the Apostles themselves, we do not mean to declare that a Bishop in the Church of Christ is now what an Apostle was then, in the utmost latitude of that designation. The diversity of title is sufficient to mark the distinction which we consider to prevail,—affords the clearest intimation of our desire to discriminate, in some respects, between the immediate Apostles of our Lord, and those who have succeeded to their charge of governing the Church and ordaining its pastors. The deferential usage which prevailed in the time of Theodoret, who explicitly records its observance, has never been abolished; for the name of Apostle is still confined to the original emissaries of Christianity. What sort of distinction this established custom is intended to point out, may be readily understood from a comparison between the requirements of the Gospel upon its first promulgation, and the provision which afterwards became sufficient for its future progress and dissemination. The intervention of visible miracles was indispensable at the outset of the institution; but when these direct and sensible interpositions of a preternatural power no longer necessary, after that the religion of the cross needed only the ordinary means of conviction to recommend it to the favour and adoption of the unconverted, they ceased by degrees to be manifested. But not so with the ordinary functions of the Apostolic order: these, being essential to the constitution of the Church, could not be alienated without the complete disruption of the entire Evangelical system and economy. If the privilege of presiding over the Church and commissioning the clergy by imposition of hands, expired with them, we are driven to the conclusion that the administration of Baptism and of the Lord's Supper was likewise temporary; for the jurisdiction entrusted to the Apostles was not at all more miraculous and extraordinary than the authority committed to them to celebrate the Sacraments. Nay, according to this destructive argument, the preaching of the Gospel has likewise been abrogated. So that, since the cessation of their extraordinary powers, there is no objection to the transmission of their ordinary powers, we are fully justified in abiding by the persuasion, that, independent of the unusual qualifications annexed to the Apostolic office to meet a particular exigency,—irrespective of the gift of miracles and of tongues, the peculiar illumination of the Holy Spirit, the universal mission, the especial exaltation and other personal honours and advantages enjoyed by the Apostles,—the great promise of Jesus Christ, that "he would be with them always, even unto the end of the world," concerns a Ministry which the Apostles indeed possessed, but which it was never designed should terminate with them. This promise of perpetual presence and co-operation, wherein the vitality of the Christian Church depends, was communicated to the Apostles in their capacity of pastors and rulers, and not in their character as extraordinary men, who were permitted to exert a supernatural agency, and were favoured with a remarkable outpouring of divine grace and inspiration. It does not, therefore, appear to us that any difficulty can be manufactured out of this objection to shake the very express and important testimony of the African Bishop, Cyprian of Madaura, (A.D. 250):—"The determination of our Lord Jesus Christ is manifest; for he sent his Apostles, and committed to them alone the power given him by his Father: to them we [bishops] have succeeded, governing the Church of Christ by the same power."

But let us place the matter in another light. We know that the extraordinary gifts of the Holy Ghost