

FATHER GAVAZZI'S LIFE AND LECTURES.

Do Witt & Davenport, New York. This is a book for which the peculiar interest attaching to it will no doubt ensure a wide circulation. There are very many, it is true, who as firmly as if not so

have never met with anything ennobling or implying an interpretation of Holy Scripture at variance with the standards of our Church. As to the general expression of disapprobation elicited some time ago by the appearance, amongst the selections, of an objectionable publication by the Rev. J. M. Neale, on the subject, "The Bible, and the Bible only, the religion of Protestants," a publication which we notice now because it would probably be alleged as evidence by the Echo—the insertion of that article was, though late, accompanied with an editorial caveat, and was explained by the editor in a manner which proved, in the judgment of all who heard the explanation, that no conclusions could be justly drawn from it unfavorable to his religious views.

The article, in short, was inserted without his knowledge and approval. For several years we have known our brother, the ex-Editor of the Canadian Churchman, not only in his editorial capacity—in which it was, at one time, our privilege to act as his colleague; but as a gifted preacher of the gospel of Christ, and never, from any tips, have we heard evangelical truth more purely, more fully, and more eloquently proclaimed than from him.

We insert the communication of "A Friend of Truth," without professing to identify ourselves with his valiant attitude; but mainly for the purpose of corroborating our own expressions in exculpation of the brother Clergyman in whose vindication we have felt it a matter of duty to write. Our correspondent correctly represents the feeling of the "Committee," who, we are fully aware, do not think of attaching to the ex-Editor of the Canadian Churchman any thing like a stigma of heterodoxy.

Against the ecclesiastical blue-and-ery system we will never cease to resolutely raise our voice.

If we have reason to believe that a man is honest and true in the main; that his heart is, every pulse of it, with the Church; that he desires nothing better than to live and to die in the fold of the Church; and, if it need be, to die for it: is not this enough? Can we have no patience with such an one's peculiarities? Are we unwilling to tolerate, for an instant, the bias of his judgment, the leaning and the predilection of his taste, in minor particulars? Does it not satisfy us that he should deserve the name of faithful Churchman? And must he, to exactly square with our views, high Churchman or low Churchman, Puseyite or Evangelical?

Can it be clearly proved against any man, Clergyman or Layman, that he is an unfaithful Churchman? Then, for his own and for the Church's good, let his fault be visited in the proper way. We give not our voice for screening the guilty. But, in the meantime, were at a loss to conceive how the rash and presumptuous anding about of party names can benefit the cause of Christianity. We fear—and we have no hesitation in expressing the fear—that, in cases of cruel unfairness without number, they will fix the stigma of hollow-heartedness on the loyal; of insincerity on the honest; of duplicity on the faithful and the true. Again, we say, let treachery to our beloved Church be branded with all the opprobrium it deserves; and this may be very effectually done without the distressing recitation of party names and party names; but let us take care that popular clamour be not permitted, in the blindness of its wanton vehemence, to trudge a single devoted labourer in our Lord's vineyard, through the medium of unmerited designation. That one innocent person should suffer in this way, is cause for deep regret and many, we are persuaded, have so suffered. Many a man, we feel sure, who knew and thought nothing of the matter, except to deplore its errors and to contend, if it may have been, with fidelity quiet and unobtrusive, against those errors, has been charged with fraternizing with dissent, because some peculiarity seemed to mark him a low Churchman, and so low Churchman he was called, which, in public estimation, settled the matter. A taste for primitive Christian antiquity has been the means, on the other hand, of convicting many another man of Romanizing tendencies. Some suitable epithet has been at once fastened on him. His alleged sympathies with Rome have been trumpeted abroad; whilst all the while, he—the victim of a nickname—searched the annals of the early Church for the very purpose of showing that Rome has wandered from the early Church as much as she has done from Scripture itself; that she is not a whit more ancient in her adulterations of the Gospel, than she is pure, Scriptural and true.

MARY HODGKINS; OR THE TWO BROTHERS.

By Mrs. Moody, Author of "Roughing it in the Bush," New York, DaWitt & Davenport; Toronto, Thomas Macler, 1853. By some unfortunate mischance our copy of this work, politely sent us by the New York Publishers, has been mislaid before we have had an opportunity of reading it. In addition, however, to the high reputation of its author, we can quote testimonies to its character on which we can safely rely. The Gospel Messenger describes it as "a book of thrilling interest; the characters are well drawn; and the plot is admirably arranged." The Hamilton Gazette a critical tribunal of the first class, thus notices the book—

"Any work from the pen of Mrs. Moody, is certain to command the attention of Canadian readers. She has been one of the earliest of our literary pioneers, and still ranks deservedly in the first class of the authors of British North America." "The volume before us will add to Mrs. Moody's reputation. Considerable artistic skill is manifested in the construction of the story, and the filling up would credit to the most experienced novel engineers of our day." "We may only add that the volume is got up in an exceedingly tasteful manner."

The hasty glance we bestowed on the book upon first opening it has left on our minds the impression that the moral of this fiction is sound and edifying; if not decidedly religious; an impression which seems to be confirmed by the circumstance of its being noticed by the Gospel Messenger; for, perhaps, the mere notice is hardly within the province of a religious journal.

TO CORRESPONDENTS.

The documents sent us by the Rev. F. D. Fauquier shall be inserted next week.

REMITTANCES.

J. G. C., Toronto; N. F. M., Honolulu; U. S. J. D. C., Grafton; Mr. P. M. M. M. M., W. P. P., Fitzroy Harbour; C. S. J., Lansdowne; W. M. M., Dundas, for self and E. Y. J., Bell's Corners; for self and Mrs. W. J. P. M., M. M. M.; J. C. C., Leeds, for self and A. C. J. M. P., Peterborough; F. L. O., Tecumseh; G. H., Penstonsville; P. G. Montreal.

NOTICE.

Mr. A. F. FLEES will shortly visit such of the subscribers to this paper as are in arrears for the past volumes.

WEEKLY CALENDAR.

Table with columns: Day, Date, Festival, Season. Includes entries for Aug 21 (Trinity), Aug 22 (St. Peter and St. Paul), Aug 23 (St. Andrew), Aug 24 (St. Bartholomew), Aug 25 (St. James), Aug 26 (St. John the Baptist), Aug 27 (St. John the Evangelist), Aug 28 (St. Augustine).

THE CHURCH.

TORONTO, THURSDAY, AUG. 18, 1853.

Toronto, 16th August, 1853.

The Lord Bishop of Toronto will hold an Ordination in St. James's Cathedral, on Sunday, the second day of October next. Candidates for Holy Orders, whether of Priest or Deacon, are requested to be present at the Rectory, Toronto, with the usual testimonials and sicutis on the previous Wednesday (September 28th) at 9 o'clock A. M.

We have to apologize for the lateness of our issue this week, subjects of importance which it was deemed advisable not to defer, having caused the delay.

"THE CANADIAN CHURCHMAN" AND "THE ECHO."

The Echo, in a late issue, brought against the Canadian Churchman and, consequently, against our predecessor in the editorial chair, a serious charge of "gross doctrinal error." Our brother Clergyman on whom the attempt has been made to fix this very grave imputation, conscious of his innocence, is naturally anxious to vindicate himself against this unmerited reflection on the sincerity of his adherence to the unadulterated Gospel of Christ as embodied and expounded in the Creeds and Formularies of our Church. He, therefore, calls upon us very earnestly, through the medium of the Hamilton Gazette to declare what we believe to be the true state of the case.

"Permit me (he writes) through you to ask my respected friend, who now, with so much ability occupies the editorial chair of the Church, whether he can resist when a falsehood so wantonly and malignant is publicly announced? The gentleman in question requests to be told that no charge of 'doctrinal error,' was ever brought against the Canadian Churchman by any parties whose opinions he respected, or in conjunction with whom he could act as an ecclesiastical journalist. I call upon my brother to state boldly, what he knows to be the fact, that the doctrines illustrated and defended in the Churchman, were precisely those held by the Church from its commencement; and that the same doctrines are advocated by the sheet, which, under his excellent auspices has resumed its original shape and title."

Whilst we very much regret the extreme asperity of the expression "wanton and malignant falsehood," and fully agree with our Correspondent, "A Friend of Truth," that the idea of such a thing cannot be entertained for a moment, we feel that, thus called upon, we are bound to declare what we believe to be the true state of the case.

Without professing to have read every word in the editorial department of the Canadian Churchman, we have read enough to ascertain the ex-editor's sentiments, not only in regard to the doctrines of the Church generally, but on several of her distinctive doctrines; and we can conscientiously state that we

present state of things in the Colonies. The great bulk of the Clergy in the Colonies were not benefited, they received a certain stipend so long as they held the Bishop's license, which might be withheld by the Bishop at any time. The Bill provided that the Synod should have authority to make rules for the regulation of such stipends, and that, in the event of the Bishop's refusal to do so, the Synod should have power to remove any doubt on the subject, if such was the third clause of any proposed law, or to deprive him of any civil rights to which he may be entitled."

On clause 1 being proposed, the Earl of Harrowby objected to the powers conferred upon the Bishops in Canada, to convene meetings at the seat of the Metropolitan Diocese, as this might be very inconvenient to the Clergy, and would confer an undue advantage on the Metropolitan Diocese. The Bishop of Oxford said that this clause had been inserted at the request of the Bishops, and had been approved by the whole Colonial Mission. The clause did not compel the Clergy to meet; it merely gave them power to do so. The same system was in operation in the United States, and worked well, producing uniformity and harmony.

Clause 1 & 4 were agreed to, Lord Montagu objected to clause 5, as it did not prevent dissenting members of faith, and proposed to insert certain words to prohibit discussions on such subjects. The Archbishop of Canterbury proposed to insert a clause prohibiting the passing of any resolution by or in favour of the Bishops, affecting the rights of faith and doctrine, or the rights of the Bishop of the Colonies. The Duke of Newcastle was astonished that any one should attempt to prevent discussion—what was aimed at was to prevent the Colonial assemblies dealing with matters of faith, and to alter the standard of faith. The Duke of Newcastle said, it was impossible to suppose that assemblies in the Colonies would have the power of giving, on matters of faith, any civil or legal effect to their decisions; but they should have ample power to deal with matters affecting the discipline of the Colonial Church, and the words proposed by the Archbishop were adopted. Lord Montagu then moved the addition of the words, "or which shall affect the royal supremacy of the Crown of England." This led to a discussion as to whether the royal supremacy was not being asserted by the proposed law, and it was finally referred to the Lord Chancellor, who promised to look into the matter. The other clauses were then agreed to, and the Bill was reported with amendments.

And the members of the plundered denominations, who even now send one-half of the representative body of Canada West to Parliament, and who, we believe will send a much larger proportion to the next House of Assembly, notwithstanding the Representation Bill—a party which contains in its ranks three-fourths of the wealth, talent, and respectability of this Province. Will they do battle for Rome? We know not. As a matter of principle, they will do all that lies in their power to reduce her to the same dead level of voluntarism to which she has reduced them. And the British party of Canada East, will they aid Rome in her hour of trial? We know not. Some will oppose her, from the belief that it is their duty to force the voluntary principle upon all denominations. Others, because Rome has forced it upon them.

And he remembered that French Roman Catholics themselves are not unanimous in appreciating their "peculiar privileges." There is a party there which is gaining ground daily—a party possessed of very strongly developed "reform principles." We have reason to believe that the following extract from the Globe is strictly correct— "It is not true that no complaints have been heard from Lower Canada Roman Catholics against the title. Time ago, when the subject was under consideration, and at this moment in favour of this movement—and five members of Parliament at least will vote for it, if they vote as they speak. It is a great mistake to fancy that there is no truly liberal party in Lower Canada. There is a large and increasing section, who condemn the slavery in which their country is entangled by priest-craft—who see the evil and the remedy, and who would gladly overturn the whole system at a blow. Not that they wish to leave the communion of the Papal Church—but they understand perfectly, the dire tyranny of the system, and long to see it abolished. They would abolish the title, the feudal tenure, abolish the dime, abolish the compulsory assessments for Church purposes; they would protect the property of the children, from the machinations of the priests at the death-bed of the parent, and forbid the accumulation of real estate in the hands of the clergy. They would, in fact, abolish the entire system, and would direct the Federal Tenure, abolish the dime, abolish the compulsory assessments for Church purposes; they would protect the property of the children, from the machinations of the priests at the death-bed of the parent, and forbid the accumulation of real estate in the hands of the clergy. 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